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VOLS. XXXV- XXXVI ISSN 0551-7587

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[YEARLY PUBLICATION]

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'This ever-recurring Light of the East'

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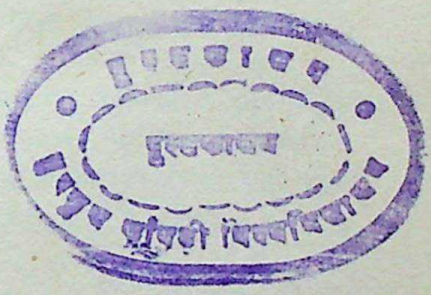

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INSTITUTE OF SANSKRIT AND INDOLOGICAL STUDIES

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EDITORIAL

We express our happiness while publishing the present issue of 'PRĀCĪ-JYOTI'. The present issue is the self-evident proof of the stages of development that it has crossed since the time of its first publication. We are sure that this issue will prove to be invaluable for the scholars as it carries up to date information of the work being done in the field of Sanskrit and Indology.

Presentation of every new volume of 'PRĀCĪ-JYOTI', the Digest of Indological Studies, in the deserving hands of the Indologists of India and other countries of the world is a matter of profound joy for us. This Journal has been a regular publication of our Institute since 1963. The present issue combines Volumes XXXV-XXXVI (1999-2000). This issue contains 424 abstracts of important research papers published in reputed research journals of Indology throughout the world.

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Our indebtedness to our esteemed Vice-Chancellor, Shri R.S. Chaudhary, I.A.S. (Retd.) is inexpressible in words. It is due to his keen interest and exemplary contribution to the development of Sanskrit and

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Indological Studies that 'PRĀCĪ JYOTI' published by this University is reaching in your hands.

We are highly grateful to Prof. D.S. Hooda, Pro-Vice-Chancellor of our Univeristy, who is a renowned scholar of Mathematics and keenly patronizes research activities of all the departments.

We express our heart-felt gratitude to the University Grants Commission for subsidizing the publication cost of this Journal by providing financial assistance. We are also obliged to the institutions, subscribers and scholars for their hearty support and patronization of this publication.

We find no words to thank our worthy Registrar, Dr. Hawa Singh, who has rendered all help with an open heart for this publication.

This publication is the result of the joint efforts of our colleagues Dr. Shri Krishna Sharma and especially of Dr. Ranvir Singh, the Joint Editor, who is looking after its timely and flawless publication.

I would like to acknowledge personally the assistance rendered by my other colleagues — Mrs. Kamla Arora, Proof-reader and Dr. Brij Mohan Sharma, Manuscript Copyist. I appreciate all the members of the non-teaching staff — Shri M.L. Aggarwal, Mrs. Azadwati Rana and Mr. Satish Kumar who handle the office-work of PRĀCĪ-JYOTI.

I am also thankful to Shri M.K. Moudgil, Manager, Printing and Publications of our University, along with his staff for their co-operation and sincere efforts for bringing out this issue.

Aware we are of the visible lapses and lacunae. Apology is not and cannot be a remedy, but we will be more careful for ensuing volumes.

INDU SHARMA

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OF
JOURNALS CONSULTED FOR ABRIDGEMENT

N.B. – *Journals utilized for abridgement of this issue.

AA	Artibus Asiae, Ascona (Switzerland).	English
AAIHSR	Adhyayana-Anusandhāna Institute of Higher Studies and Research, Bapu Bazar, Jaipur.	Hindi
AArc.	Acta Archaeologica, Budapest.	English
AB	Abhinandana-Bhāratī, Prof. Krishan Kant Handiqui Felicitation volume, Kamarupa Anusandhāna Samiti (Assam Research Society), Gauhati.	English
*ABORI	Annals of the Bhandarkar Oriental Research Institute, Poona.	English
Adv.	Advent, Pondicherry.	English
AE	Annee Ephigraphique, Paris (France).	French
AH	Aryan Heritage, Monthly Journal of DAVS, New Delhi-55.	English
AI	Ancient India, Bulletin of the Archaeological Survey of India, New Delhi.	English
AJ	Antiquaries Journal, London.	English
AJA	American Journal of Archaeology, America.	English
AJL	Ajasrā, Lucknow.	Sanskrit
AJP	Australian Journal of Philosophy.	English
AJPH	Australian Journal of Politics & History.	English
Alo.	Ālocanā, Delhi.	Hindi
AM	Asia Major, London.	English
AMB	Astrological Magazine, Bangalore.	English
An.	Anthropologist, Delhi.	Bi-lingual
Ane.	Anekānta, Delhi.	Hindi
Ant.	Antiquity, Cambridge.	Bi-lingual
Anv.	Anveṣaṇa, Research Journal of L.B. Shastri Kendrīya Sanskrit Vidyāpeeṭha, New Delhi.	Hindi

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*Anvi.	Anvīkṣā, Department of Sanskrit, Jadavpur University, Kolkata.	Bi-lingual
AO	Archiv Orientalni, Prague (Czechoslovakia).	Multilingual
AOB	Acta Orientalia, Budapest.	Bi-lingual
AOC	Acta Orientalia, Copenhagen.	English
AOM	Ars Orientals, Michigan Publications on East Asia, 104 Lane Hall. The University of Michigan, Ann Arbon, Michigan –48109.	English
*AORM	Annals of Oriental Research, University of Madras, Chennai.	Multilingual
AP	Aryan Path, Bombay.	English
APh.	Acta Philologica Scandinavia, Copenhagen.	English
APQ	American Philosophical Quarterly, Pennsylvania.	Bi-lingual
AQG	Assam Quarterly, Gauhati.	English
Ar. A	Arts Asiatique, Paris (France).	English
ARB	Asiatic Research Bulletin, Seoul (South Korea).	English
Arc.	Archaeology, New York.	English
Arc.J	Archaeological Journal, London.	English
Arn.	Āraṇyakam, Sanskrit Prasāra Pariṣad, Prakashpuri, Ara (Bihar) – 802301.	Sanskrit
As.B	Asian Studies, Bombay.	English
ASEB	Asiatische Studien Etudes Asiatiques, Bern (Switzerland).	Bi-lingual
ASK	Abhinava Surabhāratī, Kanpur.	Sanskrit
ASP	Asian Studies, Quezon City (Philippines).	English
As.R	Asian Review, London.	English
AUJR	Agra University Journal of Research, Agra..	Bi-lingual
AURJF	Avadh University Research Journal, Faculty of Arts, Faizabad.	Bi-lingual
BAHA	Bulletin of Ancient History and Archaeology, University of Saugar, Sagar.	Bi-lingual
BAICE	Bulletin of Sri Aurobindo International Centre of	English

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	Education, Pondichery.	
BASI	Bulletin of Anthropological Survey of India, Calcutta.	English
BASOR	Bulletin of the American School of Oriental Research, Baltimore (U.S.A.).	English
BASPR	Bulletin of the American School of Pre-historic Research, Harvard.	English
BBPG	Bulletin of the Baroda Museum and Picture Gallery, Baroda.	English
BCGV	Bulletin of the Chunnilal Gandhi Vidya Bhavan, Surat.	Bi-lingual
BDAC	Bibliographa D' Archaeology Classica, Rome.	French
BDCRI	Bulletin of the Deccan College Research Institute, Poona.	Bi-lingual
BDHM	Bulletin of the Department of History of Medicine, Hyderabad.	English
BEFEO	Bulletin de L' Ecole Francaise D' Extreme Orient, Paris (France).	English
Bha.	Bhāratī, Varanasi.	English
Bhm.	Bhārata Manīṣā, Varanasi.	English
Bh.V	Bhāratavarsh, Calcutta.	Bengali
BIA	Bulletin of the Institute of Archaeology, London.	English
BI(E)S	Bulletin of the Institute of Post-Graduate (Evening) Studies, Delhi.	Bi-lingual
BIHR	Bulletin of the Institute of Historical Research, London.	Multilingual
BIIHM	Bulletin of the Indian Institute of History of Medicine, Hyderabad.	English
BIMB	Boletim do Instituto Menezes Braganca, Bastora (Goa).	French
BISHM	Bulletin of the Indian Society for History of Mathematics, University of Delhi -110007.	Bi-lingual
BITC	Bulletin of the Institute of Traditional Culture,	English

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	Madras.	
BJ	Bhavan's Journal, Bombay.	English
BJA	The British Journal of Aesthetics, London.	English
BM	Burlington Magazine, London.	English
*BMA	Bulletin of Museums and Archaeology in U.P. State, Lucknow.	English
BMQ	British Museum Quarterly, London	English
BO	Bibliotheca Orientalis, Leiden	Bi-lingua
BOML	Bulletin of the Government Oriental Manuscripts Library, Madras	Bi-lingua
BP	Bibliographie De La Philosophie, Paris(France).	French
BPP	Bengal – Past and Present, Calcutta.	English
BPSC	Bulletin of the Philological Society of Calcutta, Calcutta.	English
BPWMB	Bulletin of the Prince of Wales Museum of Western India, Bombay.	English
BRA	Bulletin Vanhet Rijksmuseum, Amsterdam (Netherlands).	Dutch
*Br.V	Brahma-Vidyā, The Theosophical Society, Adyar (Chennai).	English
BRMIC	Bulletin of the Rama Krishna Mission Institute of Culture, Calcutta.	English
BS	Bhārtīya Sāhitya, Agra.	Hindi
BSEI	Bulletin De La Societe des Etudes Indo-chinoises, Saigon.	French
BSL	Bulletin de La Societe de Linguistic De Paris, Paris (France).	French
BSOAS	Bulletin of the School of Oriental and African Studies, London.	English
BSSS	Bhāratī-Śodha-Sāra-Saṅgraha, Jaipur.	Hindi
BTLV	Bijdragen Tot Detaal Land - En Volkenkund, The Hague(Netherlands).	Dutch
BV	Bhāratīya Vidyā, Bombay	English

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CAJ	Central Asiatic Journal, The Hague (Netherlands).	Bi-lingual
CASS	CASS Studies Centre of Advanced Studies in Sanskrit, University of Poona, Punc.	English
CC	Chinese Culture, Taiwan, China.	English
CF	Cultural Forum, New Delhi.	English
Cons.	Conspectus, New Delhi.	English
CQ	China Quarterly, London.	English
CR	Culcutta Review, Calcutta.	English
CRB	Commentaar Van hugo de Groot op de Lex Romana Burgundio-num, Amesterdam (Netherlands).	Dutch
CSSH	Comparative Studies in Society and History, The Hague (Netherlands).	English
CT	Ceylon Today, Colombo	English
CUAHS	Calcutta University Department of Ancient Indian History & Culture, Souvenir, Calcutta.	English
Dhi	A Journal of Rare Buddhist Texts Research Project, Central Institute of Higher Tibetan Studies, Sarnath, Varanasi.	Multilingual
DI	Darshan International, Moradabad.	English
DT	Dārśanika, Traimāsika, Faridkot.	English
DUS	Dacca University Studies, Dacca.	English
EA	Eastern Anthropologist, Lucknow.	English
EACS	East Asian Culture Studies, Tokyo.	English
EH	Epiphanie des Heils, Zur Heilsgege nwart in Indischer and christlicher religion, WIEN	Bi-lingual
EI	Epigraphia Indica, Delhi.	English
EO	Ethical Outlook, California	English
EPh.	Etudes Philosophiques, Paris (France).	English
Et.	Ethics, Chicago.	English
ETC	E.T.C., California (U.S.A.).	English
Eth.	Ethnos, Stockholm (Sweden).	English

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EV	Ephigraphika Vostoka, Moscow.	Russian
*EW	East and West, Rome (Italy).	English
Exp.	Expedition, Philadelphia (U.S.A.)	English
FA	France- Asie- Asia, Tokyo.	Bi-lingual
FL	Folklore, Calcutta.	English
FMJ	Federation Museum Journal, Kuala Lampur (Malaysia).	English
GA	Gazette Des Beaux-Arts, Paris (France).	Bi-lingual
GI	Glory of India, A Quarterly Journal on Indology, Delhi.	English
Hib	The Hibbert, Journal, London.	English
HGST	Hiraga Genna riet Son Temps, Paris (France).	French
Hind.	Hindustānī Traimāsika, Allahabad.	Hindi
HJAS	Harvard Journal of Asiatic Studies, Harvard.	English
HR	History of Religion, Chicago (U.S.A.)	English
HS	Historickz, Sbornik, Prague.	Czech
*HSAJ	Haryana Sahitya Akademi, Journal of Indological Studies, Chandigarh.	Bi-lingual
HTR	Harvard Theological Review, Massachusetts (U.S.A.).	English
Hum.	Humanist, Ohio (U.S.A.).	English
IA	Indian Antiquary, Bombay.	English
IAC	Indo-Asian Culture, New Delhi.	English
IArc.	Indian Archives, New Delhi.	English
IAS	Indo-Asia, Stuttgent (W. Germany).	German
IC	Islamic Culture, Hyderabad.	English
IH	Indian Horizons, Indian Council for Cultural Relations,New Delhi.	English
IHQ	Indian Historical Quarterly, Calcutta	English
II	Indo-Iranica, Calcutta.	Bi-lingual
IIJ	Indo-Iranian. Journal, The Hague (Netherlands).	Bi-lingual
IILS	Indian Institute of Language Studies, Patiala.	English

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IJAPSA	Itihas, Journal of the Andhra Pradesh State Archives, Hydrabad-500007.	English
IJDL	International Journal of Dravidian Linguistics, Kerala, Trivandrum-695001.	English
IJHS	Indian Journal of History of Science, I.N.S.Academy, New Delhi –110020.	English
IJL	Indian Journal of Linguistics, Calcutta.	English
IJP	Indian Journal of Para-psychology, Jaipur.	English
IL	Indian Literature, New Delhi.	English
ILin.	Indian Linguistics, Poona.	English
IMB	Indian Museum Bulletin, Calcutta	English
IMR	Indian Museum Review, Delhi.	English
Ind.	Indica, Calcutta.	English
Inq.	Inquiry, Oslo (Norway).	English
ION	Instituto Orientale de Napoli, Roma.	Bi-lingual
IPC	Indian Philosophy and Culture, Vrindaban.	English
IPQ	International Philosophical Quarterly, New York.	English
IPQP	Indian Philosophical Quarterly, Poona.	English
IQ	Indian Quarterly, Delhi.	English
IS	Indian Studies : Past and Present, Calcutta.	English
IT	Indian Theosophist.	English
JA	Journal Asiatique, par la Societe,Paris (France).	French
JAA	Journal of Archaeology in Andhra Pradesh.	English
JAAS	Journal of Asian and African Studies, Institute for the Study of Languages and Cultures of Asia and Africa, Tokyo Gaikokugo Diagaku, 4, Nishigahara, Kita Ku, Tokyo 114.	Bi-lingual
JAHRS	Journal of the Andhra Historical Research Society, Hyderabad.	English
*JAIH	Journal of Ancient Indian History, Calcutta University, Calcutta.	English
JAINS	The Journal of Academy, Indian Numismatics and Sigilography, Indore.	English

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JAIRI	Journal of Ananthacharya Indologcal Research Institute, Mumbai – 400005	English
Janṭ/JSB	Jaina Antiquary/Jaina Siddhānta Bhāskara, Ārrāh (Bihar).	Bi-lingual
JAOS	Journal of the American Oriental Society, New Haven (U.S.A.).	English
JAP	Journal of Analytical Psychology, London.	English
JARS	Journal of the Assam Research Society, Gauhati.	English
JAS	Journal of the Asian Studies, Michigen (U.S.A.).	English
*JASB	Journal of the Asiatic Society, Town Hall, Bombay – 400023.	English
JASC	Journal of the Asiatic Society, Calcutta.	English
JASOB	Journal of the Asiatic Society of Bangladesh, Dhaka.	English
JAU	Journal of the Annamalai University, Annamalainagar.	Bi-lingual
JBHS	Journal of the Bombay Historical Society, Bombay.	English
JBRS	Journal of the Burma Research Society, Rangoon.	English
JBRSP	Journal of the Bihar Research Society, Patna.	English
JCRAS	Journal of the Ceylon Branch of Royal Asiatic Society, Colombo.	English
JDHB	Journal of the Department of Humanities, University of Burdwan.	English
JEAS	Journal of the East Asiatic Studies, Manila (Philippines).	English
JESHO	Journal of the Economic and Social History of the Orient, Leiden.	English
JESI	Journal of the Epigraphical Society of India, Dharwar.	English
JGJKSV	Journal of the Gaṅgānāth Jhā Kendrīya Sanskrit Vidyāpeeṭha, Allahabad.	Multilingual
JGRS	Journal of the Gujarat Research Society, Bombay.	Bi-lingual

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JH	Journal of History, Dept. of History, Jadavpur University, Calcutta.	English
JHR	Journal of Historical Research, Ranchi.	English
JHS	Journal of the Haryana Studies, Kurukshetra.	Bi-lingual
JI	Journal of Itihāsa, State Archives, Govt. of Andhra Pradesh, Hyderabad.	English
JIBS	Journal of Indian and Buddhist Studies, Tokyo (Japan).	Bi-lingual
*JICPR	Journal of Indian Council of Philosophical Research, Rajendra Bhawan (4th floor), Deen Dayal Upadhyaya Marg, New Delhi- 110002.	English
JICSLS	Journal of Institute for the Comprehensive Study of Lotus Sutra, Rissho University, Tokyo (Japan).	Bi-lingual
JIDV	Journal of International Dayananda Veda-peeth, New Delhi.	
JIH	Journal of Indian History, Trivandrum.	English
JIJ	Jijñāsā : Journal of the History of Ideas and Culture, Jaipur.	English
JIMAI	Journal of Indian Museum Association of India, Bombay.	English
JIP	Journal of Indian Philosophy, Holland.	English
JJU	Journal of Jiwaji University, Gwalior.	Bi-lingual
*JJVB	Journal of the Jain Vishva Bhāratī, Ladanu.	Bi-lingual
JKer.U.	Journal of the Kerala University Oriental Mss. Library, Trivandrum.	Bi-lingual
JKS	Journal of Kerala Studies, University of Kerala, Trivandrum.	English
JKU	Journal of the Karnatak University, Dharwar.	English
JMA	Journal of Music Academy, Madras.	English
JMBRAS	Journal of the Malaysian Branch of Royal Asiatic Society, London.	English
JMSB	Journal of the Maharaja Sayaji Rao University of Baroda, Baroda.	English

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JNAA	Journal of the National Academy of Administration, Mussorie.	Bi-lingual
JNAN	Jñānāmṛtam, Prof. A.C. Swami Felicitation Vol., Utkal University, Bhubaneshwar-751004.	Bi-lingual
*JNSI	Journal of Numismatic Society of India, Banaras Hindu University, Varanasi 221005.	English
*JOIB	Journal of Oriental Institute, M.S. University of Baroda, Vadodara.	English
JORM	Journal of Oriental Research, Madras.	English
JP	Journal of Philosophy, New York.	English
*JPHS	Journal of Pakistan Historical Society, Karachi.	English
JPR	Journal of Philosophical Review, New York.	English
JPS	Journal of Polynesian Society, Willington (New Zealand).	English
JPSK	Journal of Philosophical Studies, Kyoto (Japan).	English
JR	Journal of Religion, Chicago.	English
JRAS	Journal of Royal Asiatic Society of Great Britain and Ireland, London.	English
JRCAS	Journal of Royal Central Asian Society, London.	English
*JRS	Journal of Religious Studies, Guru Gobind Singh Department, Punjabi University, Patiala.	English
JRU	Journal of Ranchi University, Ranchi.	English
JSAOU	The Journal of Sanskrit Academy, Osmania University, Hyderabad.	English
JSEAH	Journal of the South-East Asian History, Singapore.	English
JSNDT	Journal of the Shrimati Nathibai Damodar, Thachersey.	English
JSS	Journal of the Siam Society, Bangkok (Thailand).	English
JSSS	Journal of South Seas Society, Singapore.	Bi-lingual
JSU	Journal of the Shivaji University, Kolhapur.	English
JTS	Journal of Tamil Studies, Madras.	Multilingual
JTSL	Journal of Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Madras.	Multilingual

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JUB	Journal of the University of Bombay, Bombay.	English
JUG	Journal of the University of Gauhati, Gauhati.	English
JUP	Journal of the University of Poona, Poona.	English
JWH	Journal of the World History, Paris.	English
JYI	Journal of the Yoga Institute, Bombay.	English
Kād.	Kādambinī, New Delhi.	Hindi
KHR	Karnataka Historical Review, Karnataka.	English
KJIRSA	Kosal Journal of the Indian Research Society of Avadh, Faizabad.	Bi-lingual
KK	Kāmpila Kalpa, Saugar University, Sagar.	Bi-lingual
KN	Kalā-Nidhi, Varanasi.	English
KNSAG	Koninklijk Neederlandsch Aadrjkskundig Genootschap, Amsterdom (Netherlands).	Dutch
KRIAC	Kalākusumāñjali, Reflection on Indian Art and Culture, Department of Museums, Gujarat State, Vadodra, India.	English
KS	Kant Studien, Koln (Germany).	German
KSDP	Kratkie Soobshchemya O Dokladakhi Polevikh Issledo-vaniykh Instituta Arkheologi, Moscow.	Russian
KSK	Kalā Saurabha, Kharragarh.	Bi-lingual
KSP	Kannada Sahitya Parishat Patrika, Banglore.	Kannada
*KURJ	Kurukshetra University Research Journal.	Bi-lingual
LD	Light of Dhamma, Rangoon.	English
LEW	Literature East and West, New Paltz (New York).	English
LK	Lalita Kalā, New Delhi.	English
Lin.	Lingua, Amsterdam (Holland).	English
LSEWFAP	Le' Spraeck Ende Woorde-Boek De Frederick De Moutman, Paris (France).	French
LTP	Less Etudes PhilosophiquÉ.	French
Mad.	Madhyamā, Allahabad.	Hindi
Man	Man, London.	English
Marg	Marg, Bombay.	English
MB	Madhya Bhāratī, Jabalpur.	English

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Mb.	Madhya Bharati, Saugar University, Sagar.	Hindi
MBB	Museum Bulletin, Baroda.	English
MBH	Maru Bhāratī, Pilani.	English
MBo.	Mahā Bodhi, Calcutta.	English
ME	The Mathematics Education and Research, Sewen (Bihar).	English
MFAB	Museum for Fine Arts Bulletin, Boston.	English
MFEA	Museum for Eastern Antiquities, Stockholm (Sweden).	English
Mind	Mind, Oxford (England).	English
MI	Man in India, Ranchi.	English
MIOC	Memoirs of the Institute for Oriental Culture, Tokyo.	Bi-lingual
MIP	Mother India, Pondicherry.	English
MO	Mysore, Orientalist, Mysore.	Bi-lingual
Mon.	Monist, Kalifornia.	English
MM	Metric Measures, Delhi.	English
MR	Modern Review, Calcutta.	English
MS	Modern Schoolman, Missouri (U.S.A.).	English
MSP	Marāṭhi Samśodhana Patrikā, Bombay.	Bi-lingual
MUI	Majalla-i-Ulam-I-Islamiya, Aligarh.	Persian
MUJ	Marāṭhwāḍā University Journal, Aurangabad.	Bi-lingual
MUJG	Magadh University Journal, Gaya.	English
MUSRJ	Meerut University Sanskrit Research Journal, Ghaziabad (U.P.).	Hindi
Mus.	Museum, Belgique (Belgium).	Multilingual
Mus. J.	Museum Journal, London.	English
MW	Muslim World, Hardford (U.S.A.).	English
Naim.	Naimiṣīyam, Puranic and Vedic Adhyayana evam Anusandhāna Sansthana, Naimishāranya, Sitapur.	Bi-lingual
Nat.	Nāṭya, New Delhi.	English
Nav.	Navabhārata, Prajñā Pāṭhaśālā Maṇḍala, Wai, District Satara, Maharashtra.	Marathi

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NC	Numismatic Chronicle, London.	English
NCPA	National Centre for Performing Arts, Bombay House, Bombay.	English
ND	Numismatics Digest from Numismatic Society of Bombay.	English
NPP	Nāgarī Pracāriṇī Patrikā, Varanasi.	Hindi
NUJ	Nagpur University Journal, Nagpur.	Bi-lingual
NV	NV men, Leiden (Netherlands).	Bi-lingual
OA	Oriental Art, London.	Bi-lingual
OB	The Orient, Bombay.	English
OC	Oriental Culture, Tokyo (Japan).	Japanese
OH	Our Heritage, Calcutta.	Bi-lingual
OHRJ	Orissa Historical Research Journal, Bhubaneshwar.	English
OLZ	Orintalische Literature Zeitung : Journal of Oriental Literature, Leipzig (Germany).	German
Or.	Orientalia (New Series), Rome.	Multilingual
Orb.	Orbis, Louvain (Belgium).	Multilingual
Ori.	Oriens, Leiden (Netherlands).	Bi-lingual
OS	Orientalia Suecana, Uppasala (Sweden).	Multilingual
OT	Oriental Thought, Poona.	English
OW	Orient/West, Tokyo (Japan).	English
PAPS	Proceedings of the American Philosophical Society, Philadelphia.	English
Paro.	Paropakārī, Dayananda Āśram, Kesarganj, Ajmer.	Sanskrit
Par.	Pārijātam, Sanskrit Monthly Journal from Prem Nagar, Kanpur.	Sanskrit
PB	Prabuddha Bhārata, Calcutta.	English
PBP	Prajñā-Bhāratī, K.P. Jayaswal Research Institute, Patna.	Bi-lingual
Per.	Pesonalist, Los Angeles (U.S.A.).	English
PEW	Philosophy : East and West, Hawaii.	English
PH	Philosophy (Journal of the Royal Institute of Philosophy), London.	English

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Ph.Q.	Philosophical Quarterly, Scotland.	English
Phr.	Phronesis, Assen (Netherlands).	English
PI	Psychis International, Muradabad.	English
PIM	Prace I Materialy, Lodzi (Poland).	English
PK	Prabuddha Karnatak, Mysore.	Kannada
PKVRJ	The Punjabrao Krishi Vidyapeetha Research Journal, Akola.	English
PO	Poona Orientalist, Poona.	English
PP	Pariṣad Patrikā, Patna.	Hindi
PPB	Prāchya Pratibhā, Bhopal.	Bi-lingual
PPO	Past and Present, Oxford.	English
PQ	Pakistan Quaterly, Karachi.	English
PR	Philosophical Review, New York.	English
PRK	Purākalpa, Varanasi.	Hindi
Pra.	Prajñā, Varanasi.	Bi-lingual
Pre.	Preraṇā, Jodhpur.	Hindi
PRef.	Philosophia Reformata, Kampen (Netherlands).	Multilingual
PT	Purātattva, Bulletin of the Indian Archaeological Society, Delhi.	English
PUJ	Patna University Journal, Patna.	English
PURB	Punjab University Research Bulletin (Arts), Chandigarh.	English
*Pur.	Purāṇa, All India Kashiraj Trust, Fort Ram Nagar, Varanasi.	Bi-lingual
Pu.Tr.	Pūrnatrayī, Govt. Sanskrit College, Tripunithura, Kerala – 682301.	English
PV	Prakrit-Vidya, Prakrit Bhawan, 18 B, Institutional Area, New Delhi 110067.	Bi-lingual
QJMS	Quarterly Journal of Mythic Society, Bangalore.	English
QPHS	Quarterly Journal of Pakistan Historical Society, Historicus, Bartal-Hikmah at Madinpal, Hikmah.	English
*QRHS	Quarterly Review of Historical Studies, Calcutta.	English
Que.	Quest, Bombay.	English

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RAA	Revenue D' Assyriologie et D' Archaeologie Oriental, Paris (France).	French
RArc.	Revue Archeologique, Paris (France).	French
Rang.	Raṅgavalli, Recent Researches in Indology, Sundeep Prakashan, Delhi.	English
RB	Rajasthāna Bhāratī, Sadul Rājasthāni Research Institute, Bikaner (Rajasthan).	Hindi
RCAJ	Royal Central Asian Journal, London.	English
RD	Religious Digest, Talangana (Ceylon).	English
RDDO	Re'pertore D' art et D' Archeologie, Paris (France).	French
RDSO	Rivista Degli Studi Orientali, Rome.	Bi-lingual
RHR	Revue de I' Historie des Religions, Paris.	French
RIB	Research Information Bulletin, Delhi.	English
RJ	Research Journal, Sardar Patel University, Vallabh Vidyanagar.	Multilingual
RJFA	Research Journal, Faculty of Arts, Banaras Hindu University, Banaras.	English
RJPS	Research Journal of Philosophy and Social Sciences, Meerut.	English
RK	Rehnema-ye Ketab, Tehran (Iran).	Persian
RL	Rūpa Lekhā, New Delhi.	English
*Ṛm.	Ṛtam, Journal of Akhila Bhāratīya Sanskrit Pariṣad, Lucknow.	Sanskrit
RM	Review of Metaphysics, New Haven.	English
RO	Rocznik Orientalistyczny, Warszawa.	Multilingual
RRL	Revue Rumaine de Linguistiques, Bucharest, Rumania.	Multilingual
RSBDL	Recherches Sur la Biographic Du Buddha Dans Les Sutrapitaka Et Les Vinayapitaka Anciens.	French
RUS	Rajasthan University Studies, Jaipur.	Bi-lingual
SAA	Soviet Anthropology and Archaeology, New York.	English

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Sāg.	Sāgarikā, Saugar.	Sanskrit
Saṃ.	Saṃskṛti, New Delhi.	Hindi
Saṃs.	Samśodhaka, Dhulir (India).	Marathi
Sam.	Samāmnāya, Journal of the Maharshi Veda-Vijñāna Academy, Ahmedabad – 380015.	Multilingual
Sar.	Sarasvatī, Allahabad.	Hindi
SB	Śodha Bhāratī, Lucknow.	Bi-lingual
SBB	Sura Bhāratī, Baroda Sanskrit Mahāvidyālaya, Baroda.	Sanskrit
SE	Sovietskaya Ethnographia, Moscow.	Russian
SIE	Studies in Indian Epigraphy, Journal of the Epigraphical Society of India, Mysore.	English
SIJ	Sino-Indian Journal, Calcutta.	English
SJB	Studien zum Jainsmus and Buddhismuis (Gedenkschrift für Ludvig Alsdorf), Altund Nou- Indische Studien, Seminar für Kultur und Geschichte Indiens Universitat, Hamburg.	German
SJJ	Shree Jagannath Jyotish, Journal of Indology, Jagannath Sanskrit University, Puri.	English
Smb.	Sambodhi, Quarterly Journal of L.D. Institute of Indology, Ahmedabad.	Multi-lingual
Smvid.	Saṃvid, Sanskṛta Traimāsikī, Bhāratīya Vidyā Bhawan, Bombay.	Sanskrit
Sn.	Saṅgīta Nāṭaka, New Delhi.	English
*Śod. Pat.	Śodha Patrikā, Institute of Rajasthan Studies, Udaipur	Hindi
SORIB	Swādhyāya, Oriental Research Institute, Baroda.	Gujarati
SP	Sāhitya Patrikā, Dhaka.	Bengali
SPA	Sammelana Patrikā, Allahabad.	Hindi
SPP	Śāradā Pīṭha Pradīpa, Dwarka.	Multilingual
SPr.	Sanskṛt Pratibhā, New Delhi.	Sanskrit
SPRJ	Śodha-Prabhā : A Research Journal, Shri Lal Bahadur Shastri Kendriya Sanskrit Vidya	Bi-lingual

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	Peetha, Shaheed Jeet Singh Marg, New Delhi.	
SRA	Sanskrit Raṅga Annual, Madras.	English
SS	Sarasvatī Suṣamā, Sampūrṇānand Sanskrit University, Varanasi.	Sanskrit
SSP	Saṁskṛta Saṅgama, Poona.	Marathi
SSPC	Saṁskṛta Sāhitya Pariṣad, Calcutta.	Sanskrit
SV	Saṁskṛta Vimarśaḥ, Hoshiarpur.	Sanskrit
SWJA	South Western Journal of Anthropology, New Maxico.	English
TC	Tamil Culture, Madras.	English
TH	Thaquafatu'l-hind, New Delhi.	Arabic
Theo.	Theosophist, Madras.	English
Thom.	Thomist, Washington.	English
Trip.	Tripathagā, Lucknow.	Hindi
TTDJ	Tirumala Tirupati Devasthanam Journal, Tirupati.	Bi-lingual
UA	United Asia, Bombay.	English
UAS	University of Allahabad Studies, Allahabad.	English
UB	Uttara Bhāratī, Agra.	English
UJH	University Journal of History, Jabalpur.	English
UPHS	Journal of U.P. Historical Society, Lucknow	Bi-lingual
URSSH	University of Rajasthan Studies, Dept. of Sanskrit and Hindi, Jaipur.	Bi-lingual
Van.	Vāṇījyotiḥ, Prof. S.R. Das Felicitation Volume, P.G. Department of Sanskrit, Utkal University, Bhubneshwar (Orissa).	English
VB	Viśva Bhāratī Patrikā, Shāntiniketan.	Hindi
VBQ	Vishvabhāratī Quarterly, Calcutta.	English
VCC	Vivekananda : The Cosmic Conscience, Cuttack.	English
Ve.S	Veda Savitā, Veda Samsthāna, C-22, Rajori Garden, New Delhi- 10027.	Sanskrit
*Vid.	Vidyā, Gujarat University, Ahmedabad- 380009.	Bi-lingual
Vik.J.	Vikram Journal, Ujjain.	Bi-lingual

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VIJ	Vishveshvaranand Indological Journal, V.V.B.Institute of Sanskrit & Indological Studies, Hoshiarpur, 146021 (Panjab)	English
VJ	Viśva Jyoti, Hoshiarpur.	Hindi
VK	Vedānta Kesarī, Madras.	English
VP	The Vedic Path : Quarterly Journal of Vedic, Indological and Scientific Research, Gurukul Kangri University, Haridwar.	English
VS	Viśva Saṃskṛtam, V.V.S. Samsthan Hoshiarpur.	Sanskrit
*VUOJ	Venkateshwara University Oriental Journal, Tirupati.	Multilingual
VV	Vedavāṇī, Bhalgarh, Sonipat, Haryana.	Sanskrit
VVRB	Vallabh Vidyanagar Research Bulletin, Bombay.	Bi-lingual
VW	Vedanta and the West, Hollywood (U.S.A).	English
WB	World Buddhism, Colombo (Ceylon).	English
WZDHB	Wissenschaft Liche Zeitschrift Der Humboldt, Universitat zu Berlin.	German
WZKS	Wiener Zeitschrift Für Die Kunde Südasiens und Archiv für Indische Philosophie, Wien.	Multilingual
YBRASC	Year Book of the Royal Asiatic Society Bengal, Calcutta.	English
YE	Young East, Tokyo (Japan).	English
YM	Yoga Mīmāmsā, Lonavala, Poona.	English
ZCSO	Zpravy Ceskosolovenske Spolecnoste Oriental Sticke (Proceedings of the Czechoslovakia Orientali – Society), Prague, Czechoslovakia.	Czech
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft, Wiesbaden (Germany).	German
ZE	Zeitschrift für Ethnologie, Braunschweig (W.Germany).	German
ZSAK	Zeitschrift für Schweizersiche Archaelogie und Kunstgeschichte, Basel (Switzerland).	German

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I – ARCHAEOLOGY

1. Amar Singh :- *The Śiva Temple at Manḍarā, Mirzapur.*
BMA, XXXVII, 1986, pp.17-20.

Describes with photographs Śiva temple at Manḍarā, Mirzapur (U.P.), located on the southern end of the village Manḍarā near Rajapura at a distance of 98 kms. from district headquarters of Mirzapur and 18 kms. from the tehsil headquarters Robertsganj – approachable from Robertsganj via Śāhaganj and Rajapur by a motorable road. The temple is described as *Pañcharatha* on plain as well as in elevation consisted of a *garbhagṛha* (5.50×5.50 mts.) an *antarāla* or *kapilī* and *mukhamaṇḍapa*. Wherein the *mukhamaṇḍapa* is completely ruined and the *antarāla* is partly damaged. The temple is richly carved and adorned with sculptures. Further, describes Lord Śiva's idol in details. Informs that the temple is under worship and dedicated to Lord Śiva. Compares the features of the temple with other temples of Kardameśvara Mahādeva at Kanḍavā (Vārāṇasī) and dates the temple as belonging to later part of 12th century A.D.—N.K.S.

2. Bosch, L.P. Van Den :- *On the Anthropology of the Mortuary Ritual (with Special Reference to Ancient Indian Texts).*
JASB, LXII- LXIII, 1987-88, pp. 8-27.

The corpse, the soul and the relatives are the three aspects of death. Edward Tylor, Emile Durkheim, Robert Hertz etc. the western scholars have given different types of funeral rites of a dead body. The learned author of this paper has given a detailed report on this topic viz. funeral rites in ancient India. His statement is based on some important Hindu texts, for example *Āśvalāyana Gṛhyasūtra, Āpastamba Pitṛmedhasūtra, Gautama Pitṛmedhasūtra* and different other religious texts. Ever since the first millennium B.C., the Brahmins recorded all their sacred rituals in a very scrupulous compact way in Sūtra texts on such functions. The matter has been discussed elaborately.—D.D.K.

3. Chaturvedi, Harish Kumar :- *Daśānana Images and the Donkey.*
BMA, XXXVII, 1986, pp. 37-42.

Highlights donkey head, adorned over and above, multiple heads

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of the Daśānana images with its significance in art, archaeology, anthropology and mythology. First representation of Rāvaṇa, in Indian art is ascribed to terracottas of Kauśāmbī, of which one is preserved in Allahabad Museum datable to 1st century A.D. wherein scene of Sītāharaṇa is depicted and the face reveals demonic aspect. Provides further references to donkey head superimposed on his three heads appear in sculpture published from Nālandā dated as 7th century A.D. In this paper refers to a miniature painting depicting Rāvaṇa adorned with donkey head and his sister Śūrpaṇakhā as (figure i) illustrated. Figure ii also depicts multiheaded Rāvaṇa with donkey head above it. However refers to sculptures from Pattadeval, Elephanta, Conjeevaram without donkey head. Discusses evidence regarding having horse head as also the tribe to which Rāvaṇa belonged, alongwith general appearances of names with or synonyms of donkey. Also refers to coins and seals studies made by scholars. Concludes that in Indian myths donkey is the symbol of vices.—N.K.S.

4. Gnoli, Gherardo :- *The Quadri Partition of the Sassanian Empire.* EW, XXXV, Nos. 1-3, 1985, pp. 265-270.

Annotates that for the study of Sassanian history, there must be a criterion of priority in the use of sources – the Iranian sources belonging directly to the 3rd – 7th century A.D. as the primary. Later Iranian sources, which may retain Sassanian tradition, can be classified as 'secondary' and foreign sources, such as Arabic and Chinese 'tertiary'. Keeping this criterion as a radically changed standard of understanding of the subject in hand examines Gignoux's treatment of the problem of the administrative quadripartition of the Sassanian empire, convincingly demonstrates that the primary sources – inscriptions, stamps, seals, coins etc., offer precious information as to administration of the empire but give no indication whatsoever of any such division. Clarification put forth by the author is that the partition was military based and short-lived, therefore references are not available. Another opinion put forth is, interpretation of the letter of Tansar referring to four border regions of the Empire. Concludes that quadri-partition is not mentioned by tertiary alone but also by secondary sources.— N.K.S.

5. Kesharwani, Arun :- *Prāgaitihāsika Hariyāṇā : Siṃhāvalokana (Pre-historical Haryana : An Overview). (Hindi).*

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KURJ, XXIII, 1989, pp. 11-23

The stoneage *upakaraṇas* from Pinjaur, Kalka and Shivalika Giripāda indicate the existence of the early man in Haryana. The Urban Estate in Haryana is a developed shape from its earlier rural stage. The late Harappa culture is indicative of decline of urban stage and it gave rise to bulk of villages in a particular area. Bhagvanpur excavations have disproved the earlier notion of a cultural gap after later Harappan period. The discovery of Siswal and Balu Black and Red ware earthen pot pieces is of a great significance as nowhere also, these features have been discovered so far in Pre-Harappan times. Discovery of standard earthen pots of developed Harappan and later Harappan culture from Balu is further indication of continuous stay of the Pre-Harappan people in this area.— P.G.

6. Kharakwal, Jeewan; Bhatt, Diva: & Panta, Manju - *Madhya Himālayī Kṣetra Kumaun: Purātattva evam Paramparāen (Central Himalyan Region Kumaun, Archaeology and Traditions). (Hindi).*

Śod. Pat., XLIV, Nos. 3-4, 1993, pp. 64-76.

The paper opens with the description of Kumaun. It presents before us the account of this region from pre-historic age to historic age. It also throws light on the ancient metal, mining and melting tradition. It also makes a mention of the people that settled in this region during the pre-historic and historic age. It also refers to the folk tradition of this region and concludes with the remark that this region presents a picture of the civilization of India as a whole.— K.R.

7. Mehta, R.N. :- *Village in Indian Archaeology.*

JOIB, XLIV, Nos. 1-4, 1994-95, pp. 181-186.

Archaeology deals with the relics of human activities in their spatio-temporal context. On the basis of the relics and their distribution in space it tries to formulate the notions of the human habitats, as food-gathering camps, dwelling sites, the camps of cattle-feeders, the villages of agriculturists, industry etc. The word, village in English, is a word from Latin source where it was an appendage of a villa. This Anglo-Latin term is equated with Indian term *Grāma*. So far as the population is concerned, this arbitrary term from archaeological view point creates a problem, because the past population of a mound cannot be counted.

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Growth of petty villages, the large mounds with fortification, usually identified as 'urban', synonymous with the term *Gaḍha, Gaḍhī, Durga*, etc. and similar issues regarding growth and decay of Indian villages is available in this article.—D.D.K.

8. Pandey, Lalit:- *Bhāratīya Purālekhā-Śāstra : Eka Paricayātmaka Adhyayana (Indian Purālekha-Śāstra, An Introductory Study). (Hindi).*

Śod. Pat., XLII, No. 3,1991, pp. 36-48.

The paper opens with the description of the main sources of knowing Indian history. They are literary and archaeological. It also catagorises the archives that can help in the study of Indian history. They are commercial, tantric, religious and administrative etc. According to it V.S. is treated to be the first saṃvat in the Indian context and the second main saṃvat is Śaka. The first script of Indian archives is Brāhmī, the second is Kharoṣṭhi. Prakrit and Sanskrit are main languages of those archives. There is also a mention of the regional languages used for writing these archives. The chronological study of the archives began in 1837. It concludes with remarks that inspite of the defects mentioned in the paper the archives are the only main source that can make the historians aware of many significant facts of the past.—K.R.

9. Patel, Shiva Prasad :- *Bastara kā Purātattvīya Vartamāna (Archaeological Present Age of Bastar). (Hindi).*

Śod. Pat., XLII, No. 4,1991, pp. 62-65.

The paper opens with the remarks about justifying the archaeological and historical significance of Bastar. According to the geographical situation of this district it is the last district of the southern part of Bastar. The ancient royal dynasties contributed a lot to the art and culture. The whole district abounds in ancient temples, forts and caves. Taking this part into consideration the State Department of Culture established the archaeological museum there in February, 1988. The monuments preserved by the state are Battisā temple, Bārasura Śiva temple at *Citrakūta*, Śiva temple at Cindagarh, Śiva temple at Gumarapal, Buddha-stūpa of Bhongāpal. This district has various points, which are significant not only from archaeological point of view but also from the point of view of tourism. — K.R.

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10. Pathak, Naresh Kumar :- *Kendrīya Saṅgrahālaya Gūjarī Mehal Gwaliar men Surakṣita Mandasaura ke Purāvaśeṣa (Purāvaśeṣa of Mandasaura Preserved in Central Museum of Gūjarī Palace, Gwalior). (Hindi).*

Śod. Pat., XLIII, Nos. 3-4,1992, pp. 81-85.

This paper throws light on the remains of Mandasaura from pre-historic age to medieval age. These remains include sculptures of *Yogini*, Dwārapāla, idols of women. In addition to it, there are certain rock inscriptions including that of Naravarman's Mandasaura inscription and Kumaragupta Bandhuvarman's Mandasaura inscription, Prabhākara's Mandasaura inscription and the rock inscriptions found from Mandasaura. It concludes with the remarks the study of these remains clarifies the fact that the Mandasaura has a significant place from the point of view of archaeology and history.— K.R.

11. Paul, Debjani :- *Antiquity of the Viṣṇupāda at Gaya Tradition and Archaeology.*

EW, XXXV, Nos. 1-3, 1985, pp. 103-142.

Opens with a statement that one of the famous places of pilgrimage in India for Hindus is Gayā in Magadha. Gayā proper is also known as Brahma Gayā/Hindu Gayā. It is different from Bodha Gayā, Śākyamuni Buddha's enlightenment site. Here the important Hindu site is Viṣṇupāda temple. Believed to be the impression of Viṣṇu's right foot. The temple is located on a rocky spot on the left bank of Phalgu — a tributary of Ganges. In its present form the temple is ascribed to Maratha queen Ahalyabai Holkar in 1766. Further, includes detailed study under headings : **(a)** Viṣṇupāda in Brahmanical text, **(b)** Gayā in Buddhist literature, **(c)** Comparison of Viṣṇupāda and Buddhapāda, **(d)** So-called Viṣṇupāda at Bodhagayā, **(e)** Foot-prints at Padaṇa, **(f)** Basrah sealing and the Meharaulī pillar. Concludes that Viṣṇupāda is definitely earlier than Lord Buddha. Worship of Buddhapāda is an imitation of Hindu traditions. Archaeology takes the importance of Hindu temple to earlier time. — N.K.S.

12. Ray, Reba :- *Ancient Remains of Kachari Kingdom.*

JAIH, XVIII, Pts. 1-2, 1988-89, pp. 103-108.

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Kacharis were the earliest inhabitants of Assam. At present, they are known as Bodos and Dimasa *Kacharis*. Dimapur, the capital city of *Kacharis* consists of various remains of Kachari kingdom. They include the main gateway of the city and two groups of carved sand stone pillars. Most of the pillars are V-shaped. The pillars stand in four rows. The average height of each pillar is 12 feet. The paper considers Kachari kingdom to be superior in culture and achievements as compared to Ahom kingdom. It concludes with the remark that these aspects of the old city of Dimapur are fascinating for historians and archaeologists. If properly searched, a correct interpretation can be obtained from these ancient monuments of eastern India.— K.R.

13. Reddy, V. Rami :-*South Indian Neolithic Culture Seen in Retrospect.*
EW, XXXV, Nos. 1-3, 1985, pp. 43-66.

Reviews the studies made on South Indian Neolithic culture. First of all he points out recent works followed by earlier studies. Includes discussion on information regarding : (a) Settlement Pattern and Ecology, (b) Economy, (c) Tool-technology, (d) Pecked and Ground-stone Industry, (e) Blade and Microlithic Industry, (f) Bone Tool Industry, (g) Copper Objects, (h) Pottery (i) Painted Black on Red Ware, (j) Ornaments, (k) Terracotta Objects, (l) Art and its Place in the life of the People, (m) Disposal of the dead, (n) Antiquity, (o) Racial Elements and Origin. Concludes that South Indian Neolithic culture chiefly characterized by settled way of life as in other parts of the old world made its beginning about 4500 years ago but it is not known in a pure form as at sights like Jarmo, Jericho, Hacilar and Chatal Huyuk in the east.— N.K.S.

14. Salter, Deborah Klimburg :-*The Tucci Archives Preliminary Study, I: Note on the Chronology of Ta Pho'Du Khaṅ'.*
EW, XXXV, Nos. 1-3, 1985, pp. 11-42.

Makes a detailed preliminary study of the project initiated in 1984 by IsMEO and the Museo Nazionale d'Arte Orientale concerning preservation of Tucci collections in their institutions that consists of : art objects, manuscripts and extensive photographic archives. This scientific legacy resulted from decades of field research. Includes detail regarding - A relative chronology for the paintings in Ta Pho 'Du Khaṅ'; Ta pho, Spiti valley, Himachal Pradesh; Inscriptional evidence for the foundation

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date; the architecture; sculpture; painting; patronage and the western Himalayan arts 10th-11th century. Concludes by mentioning the names of kings of 10th-11th century as : 980-1080 dominant patronage group in western Himalayas was kings of Gu ge; secondly, these patrons exerted a fair degree of control over the foundations and their monasteries and thirdly, this region was characterised by a subsistence economy augmented by inter-regional and international trade. Provides photographs.—N.K.S.

15. Singh, Ambika Prasad :- *Prārambhika Purāṇoṅ kī Tithi evaṃ Naimiṣāraṇya kā Purātattva : Tulanātmaka Vivecana (Comparative Study of Early Purāṇa's Date with Archaeological Remains of Naimiṣāraṇya). (Hindi).*

BMA, XXXVII, 1986, pp. 25-32.

Details citing *Kāṭhaka-Saṃhitā, Kauṣitakī-brāhmaṇa, Brahma-purāṇa, Rāmāyaṇa, Mahābhārata, Śrīmadbhāgavata* and various other Purāṇas that, *Naimiṣāraṇya* was the site where texts of various Purāṇas were composed. However, agrees with Baladeva Upadhyaya who had opined that at least *Vāyu-purāṇa* and *Viṣṇu-purāṇa* were composed as early as 2nd c. B.C. Confirms this date by comparing archaeological remains available at *Naimiṣāraṇya.* Also argues the antiquity of *Naimiṣāraṇya* on the basis of the findings at two sites Hāsabarauli and Bhavānipur especially on the basis of earthen pots with black paint contemporary to Bauddha times. Conjectures that the abode of composition of Purāṇas might have been lost in floods of Gomati. Provides illustrations.—N.K.S.

16. Taddei, Maurizio :- *Two Notes on Gandharan Iconography.*

EW, XXXV, Nos. 1-3, 1985, pp. 271-276.

The first note is additional information on meditating monkey from Tapa Sardar upon a note on it by Pratapditya Pal. Pal attempted to identify the two pious monkeys with the aid of a story told by Buddha in the *Aśokāvadāna* and set on mount Urumuṇḍa. Discusses the two pieces separately and suggests that one cannot follow the plan of Pal or to take any interpretation into consideration unless it first takes into account the position of the figure in the architectural setting.

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The second note is on the relief in the Karachi National Museum traditionally interpreted as the "Story of Sumāgdhā and the Naked Ascetic". This interpretation of Foucher was blindly followed by many a scholars, but the present note points out that Foucher committed a glaring mistake for mistaking a youthful figure with shoulder length hair as anything but a woman. An unwarranted interpretation of an iconographical element that did not place right context. It is into the depicting, the punishment of the naked ascetic by a muscular youngman.— N.K.S.

17. Upadhaya, Shyamanand :- *Lucknow Saṅgrahālaya kī Navaprāpta Aprakāśita Cāmuṇḍā Mūrti. (Newly Acquired Unpublished Cāmuṇḍā Idol of Lucknow Archives). (Hindi).*

BMA, XXXVII, 1986, pp. 21-24.

Opens with an explanation for the epithet Cāmuṇḍā, how it was assigned to one of the forms of Śakti as given in *Mārkaṇḍeya Purāṇa.* Adds that Her seat is usually a dead body and jackal, as well as owl are also associated with Her, due to Her association with fearfulness. Follows with description of the newly acquired annexing a photogarph of the idol. The idol was acquired on 29.1.1985 (purchased) from Sacchidānanda Saraf of Brailly town. The idol is complete in all aspects but for a part of right hand of the goddess. In this idol she has four hands in the form of a normal lady. The idol belongs to Pachaumi village across Tissua located to the north at a distance of 17 miles approachable bus root. The measurements of the idol are (15.20×9.5cm). This four-armed goddess is standing in a firm form upon the dead body with turned right foot and is holding a sword in her upper right hand. Idol represents sculptural art of tenth century A.D. — N.K.S.

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II- ARTS AND CRAFTS

18. Amar Singh :- *The Śiva Temple at Maṇḍarā, Mirzapur.*
BMA, XXXVII, 1986, pp.17-20.
See Under Sec. I

19. Chaturvedi, Harish Kumar :- *Daśānana Images and the Donkey.*
BMA, XXXVII, 1986, pp. 37-42.
See Under Sec. I

20. Chitale, Shreepada, K.:- *Bhāratvarṣa kī Advitīya Vāstu – Rānī kī Bāva (Rānī kī Bāva – The Unparallel Piece of Indian Architecture). (Hindi).*
Śod. Pat., XLIII, Nos. 3-4, 1992, pp. 69-71.

This paper shows the significance of a seven storied tank of water which was got built by Rānī Udayamatī in the year 1050 A.D. It came to light during the excavations carried on by archaeological department. Author gives the detailed account of its structure from the architectural point of view and proves it to be an unparalleled site. It concludes with the remarks that the study of this tank acquaints us with the position of chemistry, loadbeam technology, mathematics, engineering, rock science, geology and hydrology in India, 900 years ago.— K.R.

21. Dadhica, Gagan Bihari:-*Mūrti Tattva ke Pariveśa men Cāvaṇḍa Rāga-Mālā (A Sculptural Study of Cāvaṇḍa Rāga-Mālā). (Hindi).*
Śod. Pat., XLII, No. 4, 1991, pp. 12-15.

The paper opens, signifying the importance of short paintings and pictorial books in the vast circumference of Rajasthani art of paintings. A number of *Rāgas* expressed through the medium of paintings have been quoted to justify the view. It also tries to highlight the deep relation between sculpture and painting regarding form. Finally, it depicts the sculptural and pictorial features — just as the king chewing the betel leaf (Piper betle) and the movement of dears on hearing the music etc. In almost all the crafts in Mewara region the tradition of some selective informatory plans have always been used. They expressed some feelings, *rāgas* or the matter in hand, which show the similarity with the art of painting so far as the expression of characteristic is concerned.— K.R.

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22. Dass, D.R. :-*Three Images on the Liṅgarāja Temple at Bhubaneswar.*
JAIH, XVIII, Pts. 1-2, 1988-89, pp. 150-154.

Liṅgarāja Temple at Bhubaneshwar consists of three images of Lord Śiva. In *Andhakavadhamūrti* he is endowed with five heads and twelve hands. He has a terrible appearance. It is the only image of its kind. The image of the Naṭarāja Śiva is three-eyed. It has got eight hands. Nandī is prancing near his feet whereas two other dancing figures are flanking him. The third image is that of Cāmuṇḍā, the Goddess of anger. A trident and a cup are in her right and left hands. She is bearing the garland of skulls. It does not give any hint of some definite convention having been followed by Liṅgarāja regarding the type of images filling *uperijāṅgha*, niches on the *rāhās*.— K.R.

23. Dwivedi, Umesh Chandra :- *A Rare Image of Viṣṇu in Ranchi Museum, Ranchi.*
JAIH, XVIII, Pts. 1-2, 1988-89, pp. 96-103.

This paper highlights the artistic value of the rare image of Viṣṇu in Ranchi Museum and compares it with other images of Viṣṇu found in Bengal region. It also makes a mention of the specimens discovered in Burdwan district, Dacca district and another image made of metal discovered in Murshidabad district. The conclusion drawn after comparison of all these images indicates that some of the features of the image of Ranchi Museum are common with other images, whereas it has got some new features, which are missing in other images. It represents Viśvarūpa of Viṣṇu i.e, Omnipresent and All-pervading. This identification may be correct or incorrect but this representation of Viṣṇu is more developed form. — K.R.

24. Giri, Kamal :- *The Cultural Life as Depicted in the Sculptures of the Sun Temple at Modhera.*
JASB, LXII-LXIII, 1987-88, pp. 48-58.

Modhera, a small village on the bank of Puṣpavati river in Mehsana district of Gujarat is well known for its famous Sun temple. The temple although much dilapidated, is still an imposing structure with majestic beauty. The architectural and decorative details, as well as the harmonious integration of the sculptures with architectural scheme are of Supreme excellence representing Gujarat style in its finest. The ceilings, pillars and walls are profusely carved with sculptures. The daily life of

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people, going to temples, playing, singing etc.is most exquisitely carved. One can trace the culture of the place from these sculptures viz., dress, ornaments, hairstyle, music, dance, games and amusements etc.— D.D.K.

25. Giri, Kamal & Tiwari, M.N. :- *Narratives from Bālakāṇḍa in Hoyasala Temples.*

BMA, XXXVII, 1986, pp. 3-10.

It is usually seen that the narratives from the *Rāmāyaṇa*, in art begin with Ayodhyākāṇḍa or Araṇyakāṇḍa, especially with the *Vanagamana* (exile) of Rāma. The present one from Bālakāṇḍa is a rare instance. The available scenes of Hoyasala temples are :

(i) *Putreṣṭi-yajña* represented in two panels in Amṛteśvara temple.

(ii) The second scene in Amṛteśvara temple Daśaratha at *yajña* along with his three queens.

(iii) Keśava temple depicts the entire episode in four scenes including Balālīla of Rāma and his brothers.

(iv) Amṛteśvara temple shows Daśaratha, seated on a high coach with sword in right hand and *chatra* overhead accompanied by Rāma, Lakṣamaṇa and three queens.

(v) Next scene depicts Rāma and Lakṣamaṇa proceeding with arrow and bow with Viśvāmitra who is pointing towards demons obstructing yajña followed by two scenes of yajña performed and killing of Tāḍakā, Mārica and Subāhu.

(vi) The next seen shows Rāma and Lakṣmaṇa with Viśvāmitra in the court of Janaka followed by another scene wherein Rāma is depicted breaking *Śiva-dhanuṣa.*

(vii) The next scene at Somanāthapur shows Rāma and his brothers standing with their wives along with the last scene showing Rāma and Lakṣmaṇa with their wives being received by *Chatradhārī* and four other females. — N.K.S.

26. Gupta, Kalyana Priya :- *Indian Influence on Early Buddhist Art and Architecture in Thailand.*

JAIH, XVIII, Pts. 1-2, 1988-89, pp. 8-16.

According to the paper the relations between India and Thailand initiated prior to Christen era. There are three possible routes through which Indians might have reached Thailand. The first was the passage

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between Andaman and Nicobar Islands. The second was immigration through Burma and the third through Assam. The excavations carried out in Thailand support the evidence of Indo-Thailand relations between 200 B.C. to 200 A.D. Similarly, there are other reliefs that speak of contact between India and Thailand. It can be very well proved by observation of certain things found in Thailand. Thailand's Buddhist art and architecture bears the seal of Indian influence from the beginning to eleventh century. This information is based upon brick-built stūpas and the Mahākapi Jātaka stories found from Amarāvati and exhibited in Madras Museum. — K.R.

27. Gupta, Krishna :- *Gwalior men Citrakalā kī Vikāsa Paramparā (The Developmental Tradition of the Art of Painting in Gwalior). (Hindi).*

Śod. Pat., XLIII, Nos. 3-4, 1992, pp. 42-48.

This paper provides us with the chronological account of the developmental tradition of the art of paintings in Gwalior from the pre-historic age that consists of the paintings of man, beasts, birds and crawling creatures. This tradition is continued even after the end of 13th century. The second phase of development of the art of painting in Gwalior is found in the caves. The ancient most paintings are of the western Indian style, which is also known as Jaina style, Gujrati style and Apabhraṃśa style. Mānamandira got built by Maan Singh Tomar has been addressed as the painting palace by Harihar Niwas Divedi. The paper as a whole concludes with the remark that the observations of the style of painting suggest the name of Gwalior style to be appropriate for it.— K.R.

28. Hajarnis, Ravi :- *Bull and Sun in the Rock Art of Sapawada-Gujarat.*

JOIB, XLIV, Nos. 1-4, 1994-95, pp. 187-190.

The bull was worshipped throughout the middle and near east in the pre-historic times. The bull figured with wings in the Assyrian art. In the Egypt Apis bull was not only a symbol, but was believed to be an incarnation of the Egyptian God Osiris. The pre-historic man has drawn bison on rocks among the other animals. Bull was identified with the sun in African pre-historic art. Egyptian bull was carrying the sun between its horns. The bull cult was in existence during the Chalcolithic times throughout Sind, Punjab, Baluchistan and Gujarat. Bull figures in a large number on the seals of Indus valley civilization sites and other Chalcolithic sites. A series of rock paintings from Sabarkatha district has

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cast fresh light on the art history of this religion from stone-age to pre-historic period.— D.D.K.

29. Handa, Devendra :- *A Kuṣāṇa Portrait Statue from Punjab.*
BMA, XXXVII, 1986, pp. 1-2.

This Kuṣāṇa portrait was found by a villager while ploughing his field at the village Karhali, about 25km. west of Patiala in the Punjab. The Kuṣāṇa portrait statues known so far in India come from Mathurā, a major political centre of the Kuṣāṇa empire and its surrounding region. The farmer donated this image to one Mr. Paramjit Singh of Chandigarh who got it registered with the registering officer of the city, Sd. Piara Singh who drew the attention of Dr. Handa to this important find. It is made of Buff Sikri sandstone and measures 28.7 ×7.5 cm. It is a free standing statue. It is torn out of context. It has braved havoc nature for long and is in an indifferent state of preservation. It is not sure whether it had any epigraph on it or not as the lower portion is badly clipped off. It lacks purposeful conservation of heavy, tailored and sewn Indo-Scythian costumes of early royal Kuṣāṇa statuary. The tri-angular tunic, the wide waist-belt the sturdy and padded shoes are not visible, but the conical Indo-Scythian helmet is quite conspicuous. This lone find cannot make it historically important till we find more such objects. — N.K.S.

30. K. Jayasree :- *Chronology of the Temple at Gallavalli : An Iconometric Study.*
JAIH, XVIII, Pts. 1-2, 1988-89, pp. 49-61.

Gallavalli temple is dedicated to Śiva. It belongs to Orissan style of temple architecture. The paper presents before the reader various tables about the measurement of various parts of icons. As many as three tables have been reproduced for justifying the iconometric study of the Gallavalli temple and concludes that iconometry is as useful as any other branch of temple studies i.e. architecture, sculpture and iconography. The special notes given at the end of every table, highlight the significance of iconometric study of various images.— K.R.

31. Lokesh Chandra :- *Pensive Images and Martial Traditions.*
VUOJ, XXXII-XXIV, 1989-91, pp. 87-106.

The *mudrā* of the Korean and Japanese pensive images is that of *vitarka* or argumentation. Thus it is a thinking or pondering image with

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teacher Maitareya seeking a forceful point to make, measuring every idea and each word to make it a compelling logical argument, to make it a bettering ram. At the same time, in keeping with the Yogācāra emphasis on *dhyāna*, the overall impression of the image is pensive. The iconographic characteristics suggest the identification of the image Maitareya, the founder of Yogācāra. — P.G.

32. Mathur, Manmohan Swarupa :- *Saṅgīta aura Rīti Śailī kā Samanvaya – Rājā Saradāra Siṃha Banerā kṛta Surataraṅga (Surataraṅga of Rājā Saradāra Siṃha Banerā, A Collaboration of Music and Rīti Style). (Hindi).*

Śod. Pat., XLII, No. 2, 1991, pp. 50-60.

The paper makes a mention of the procedure of editing the text, the subject matter and thorough examination of the book, *Surataraṅga*. The passage picturizing the feelings, features and *Vayaḥ-Sandhi* etc. have also been reproduced. Rājā Saradāra Siṃha was well-versed with music, that is why he makes a mention of Lord Śiva again and again. *Surataraṅga* is a classical work. The paper concludes with the remark that *Surataraṅga* is a traditional musical work. It contains the description of six *rāgas* and *rāginis*. All these have been composed in *Rīti* style.—K.R.

33. Meshram, Pradip Shaligram :- *A Unique Sūrya Figure from Hatodi.*

ABORI, LXX, Pts. 1-4, 1989, pp. 273-275.

Hatodi, a small village, is situated at a small distance to the east of Ramtek in the Nagpur District. During the repairs of the Cinchala – Hatodi road, a figure was dug out by Shri Ganbaji Chavan in 1979. The image is made of red stone in round and is one foot in height. The God Sūrya is standing, facing forward, holds a small bunch of lotus flowers.

Images of such type are never seen not only in this area but all over India. Probably this image is a product of Mathura school of Arts. A large number of other images of sun-gods in India has been given in this paper.—D.D.K.

34. Mistri, M. Manilal :- *A Rare Sculpture From Modhera.*

JOIB, XLIV, Nos. 1-4, 1994-95, pp. 191-192.

Modhera is a small town (1991 population – 6500 people approxi-

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mately) in Chanasma Taluka in Mehsana district of Gujarat state. It is well known for the *Sūrya Mandir* and its surrounding structures. The sun temple traditionally is known as *Bakularka*. The existing *Sūrya Mandir* dates back up to first quarter of eleventh century A.D. It is in excellent state of preservation and is the finest example of Solanki period architecture. The Sandhara temple, proper consists of two parts, the *Garbha Gṛha* and *Gūḍha Maṇḍapa*, near the entrance, there is a sculpture of a woman giving birth to a child. Similar other sculptures are described near this icon. Three more sculptures have been found at Kenyata village Atarsumba Taluka in the forest area known at Polo.—D.D.K.

35. Mukerjee, B.N. :- *The Kuṣāṇa Royal Imagery and its Use by Later Kings.*

JAIH, XVIII, Pts. 1-2, 1988-89, pp. 135-149.

The paper brings home to the reader the common bonds of union that pertain to the practice of installing and worshipping royal images in shrines. These statues are rigid, frontal and majestic in their appearance. This imagery remained in existence for a long period up to post Gupta age. It depicted the super human nature of kings. The imagery continued to be used by Mughals and Britishers alike. Hence, the royal imagery was initiated by Kuṣāṇas, in order to depict a certain concept of kingship which was subsequently followed.— K.R.

36. Pancholi, Ramanuja :- *Mewāra Śailī men Dhārmika evam Sāmājika Citraṇa (The Religious and Social Paintings in Mewāra Style). (Hindi).*

Śod. Pat., XLIII, No. 2, 1992, pp. 70-72.

This paper includes paintings pertaining to *Śrīmad Bhāgavata*, *Sūrasāgara* and *Rāmāyaṇa*. The paintings from *Sūrasāgara* and *Bhāgavata* portray different *līlās* of Kṛṣṇa. The paintings of Mewāra also present the real reflection of the society of those days and proper following of Hindu tradition of Indian society.—K.R.

37. Pancholi, Ramanuja :- *Mewāra ke Bhitticitron men Premākhyāna (Love Stories in the Wall Paintings of Mewara). (Hindi).*

Śod. Pat., XLII, No.1, 1991, pp. 75-77.

Udayapur has remained the main centre of the above mentioned

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tradition. The wall paintings are found in Bāpanā Haveli. At the first floor there are wall paintings of Prthiviraja, Dholamaru, Lalia Majnu etc. The second floor consists of the paintings of heroes and heroines. There is also a mention of such paintings in other havelis. The wall paintings of Mewara are outlined on the thick layer of plastic. Only those wall-paintings have been taken into account which are available in clear and complete form.— K.R.

38. Pathak, Naresh Kumar :- *Kendrīya Saṅgrahālaya Gūjarī Mahala Gwaliar kī Yoginī Pratimāen (The Yoginī Idols of Central Museum of Gujari Mehal of Gwalior). (Hindi).*

Śod. Pat., XLIV, Nos. 3-4, 1993, pp. 85-93.

The paper opens with the remark that yoginī-pūjā is a developed form of Śakti pūjā. It came into being as a regular community between 8th and 10th century A.D. According to archaeological survey of India five yoginī temples and 64 memorials of yoginī sect were recognized up to 1875. The paper also provides us with various idols of Yoginī found in Mandasaura, Kota, Naresar. It also gives us an account of the idols of various yoginīs like Maghalī, Jāmyā, Bhayāvati, Kanverī, Vaiṣṇavī etc. It concludes with the remark that these idols of yogini were got built by Rāvala Vāmadeva. — K.R.

39. Phadke, H.A. :- *Rudiments of Indian Art Historiography as Reflected in the Writings of Mountstuart Elphinstone.*

JAIH, XVIII, Pts. 1-2, 1988-89, pp. 19-32.

This paper deals with Elphinstone's perception of the Indian art. His approach is very constructive. It can provide proper perspective to the new generation for estimating the value of the contribution made by their forefathers. Elphinstone's perception is based upon the deep study of ancient Indian fine arts. He has left no branch of the fine arts concerning India. It may be music, art of architecture, sculpture or painting. His brief observations contained in this paper prove that he was full of admiration for the antiquity and vitality of Hindu civilization. All his observations are indispensable for understanding the historiography of Indian Art.— K.R.

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40. Purohita, Sohan Krishan :- *Arbuda Maṇḍala ke Sūryamandira aura Pratimāen (The Temples and Idols of Sūrya of Arbuda Division). (Hindi).*

Śod. Pat., XLIII, Nos 3-4, 1992, pp. 32-37.

This paper quotes various opinions that go to prove the worship of Sūrya was popularized by Hūṇas. But the worship of Sūrya began far earlier than the arrival of Hūṇas. It also gives an account of the Sūrya temples that were got built between 9th and 14th century A.D. in Arbuda division. It concludes with the remark that Arbuda division was a significant place of meditation for the followers of *Saura* creed. —K.R.

41. Saunkiya, Geeta:- *Āmera Paramparā ke Sandarbha men Rāgamālā Citraṇa evam Tithiyukta Rāgamālā-saṅgraha (Rāga-mālā Paintings and Date-wise Rāgamālā Collection in Reference to Āmera Tradition). (Hindi).*

Śod. Pat., XLIII, No 2, 1992, pp. 64-69.

The paper opens with the remark that the subtle feelings of man expressed in form of music have been endowed with visible form in paintings. The small painting-styles of Rajasthan have outlined Rāgamālā a lot. Āmera visioned the golden age of paintings during the regime of Raja Mann Singh. A lot of wall-paintings was found in the palaces of Āmera in those days. Later on the first Rāgamālā set of Āmera tradition is preserved in Baroda Museum. These paintings bear the stamp of Mughal influence of the period of Shahajahan. These paintings present the outline of *Rāgas* and *Rāginīs* through the medium of heroes and heroines. Date-wise collection of *Rāgamālā* of Āmera tradition is a significant achievement.—K.R.

42. Sharma, Neelkamal :- *Rājasthāna kī Prācīna Śaiva Mūrti-kalā (Ancient Śaiva Sculpture of Rajasthan). (Hindi).*

Śod. Pat., XLIV, No. 2, 1993, pp. 13-20.

Rājasthān's contribution towards the development of primary sculptures of Śiva is really significant. Major portion of Rājasthān was under the influence of Mathurā art. The ancient most sculptures of Śiva have been found in Rājasthān. The early centuries of Christian era reflect

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significant changes in deciding the shape of the divine family. *Puṣkara-Śivaliṅga* is an example of this change. The ancient scriptures have divided *Śivaliṅga* in three portions i.e. Brahmā, Viṣṇu and Rudra. During the Gupta period the sculpture attained new heights of development, and the various manifestations of Śiva became the chief subject of sculpture. Sculpturing of *Ardhanārīśvara* remained very popular in Gupta period. A sculpture of *Veeṇā-dhārī Śiva* has been found in Amajhar (Duṅgarpur). In the State Museums of Ajmer and Sīkara the joint sculptures of Śiva and Pārvatī have been preserved. The paper proves the popularity of *Śaiva-dharma* in Rājasthān.—I.S.

43. Sharma, Ram Chandra :-*Mewāra ke Laghu-citron men Vyakti-citraṇa kā Kalā-pakṣa (The Artistic Aspect of Human-Pictures in Miniature Paintings of Mewara). (Hindi).*

Śod. Pat., XLIV, No. 2, 1993, pp. 69-81.

The national and foreign museums have preserved the traditional human-paintings of Mewara. The preserved pictures of Maharana Amar Singh and his prince, available in national museums at Delhi have been evaluated according to their characteristics. They have been found similar after the comparative study of their features. The same thing can be seen in the paintings painted during the reign of Jagat Singh –II. The face and features of all the human paintings of Mewara available in different museums are similar. It is worth mention that the palacial museum of Udaipur has got a collection of the paintings depicting various activities of the rulers. All of them are similar artistically. The paper also contains references of various other human-paintings preserved in different museums, which reflect the dress - turbans and other ornaments of their time. Even the smallest painting reflects the individual peculiarities.— I.S.

44. Singh, Tanuja:- *Bharatpura Kṣetra men Prācina Śilpa-Sthala: Kāmāṅ (Kāmāṇ - An Ancient Site of Craft in Bharatpura Area). (Hindi).*

Śod. Pat., XLIV, No. 2, 1993, pp. 40-46.

Bharatpura area has remained a significant centre of the culture of Braja area. Kāmāṅ is fifth of the twelve forest mentioned in Purāṇas. It is

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significant from the religious, cultural and historical point of view. This forest was given the name *Kāmavana* by Mahārāja Kāmasena who was Śrī Kṛṣṇa's maternal uncle. It has got various craft-pillars, which pertain to elephants, birds, human-forms and Gaṇeśa-mukha. It has got the other works of craft portraying Śiva-pārvatī, Varāha, Kalyāṇa Sundara, Śiva-Pārvatī-pariṇaya, Caturmukha Śivaliṅga, Śivatoraṇa and Gaṇeśa. The study and survey acquaint us with the crafts work of Kāmāṅ. — I.S.

45. Sullere, Sushil Kumar:- *Candela Kalā : Viṣaya-vastu aura Adhyayana Vidhi (Candela Art : Subject Matter and Process of Study). (Hindi).*

Śod. Pat., XLIV, No. 1, 1993, pp. 5-21.

The study of history and art of Candela began about 150 years ago. This paper contains an account of the books of history pertaining to Candela. It also lays down the process of studying the art of Candelas in the light of geographical, historical, artistic, calanderial background as well as the material used for the construction, the technique of construction and the classification of sculptures. It also gives an account of the variant sculptures and categorizes them under five heads. They are the sculptures of deities, the sculptures pertaining to family and various covering deities, the sculptures pertaining to *apsaras* and *sura-sundarīs*, the sculptures other than religious, the sculptures pertaining to animals and birds. The sculptures pertaining to deities belong to the different creeds that existed in India as well as the sculptures pertaining to Jaina community. The sculptures pertaining to family and covering deities are mostly found on the other walls of the temples. They include the sculptures of Gaṇas. The sculptures pertaining to *apsaras* and *sura-sundarīs* enliven various sentiments of human minds. They prove to be the living examples of the human mind. Then, there are sculptures that portray the material and spiritual feelings of the people. These sculptures introduced the spectator to the social behaviour, economic system and the religious system of that age. The sculptures pertaining to the animals and birds proved to be a rare example of this art. The present paper proves to be an analytical study of the Candela art. It can be helpful for the proper study of Candela art.— I.S.

46. Taddei, Maurizio :- *Two Notes on Gandharan Iconography.*
EW, XXXV, Nos. 1-3, 1985, pp. 271-276.

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See Under Sec. I

47. Tiwari, D.N. :- *Āditya-Thāna (Sūrya Mandira) kī Aprakāśita Deva-Pratimāen (Unpublished Idols of Sun God at Āditya Thāna). (Hindi).*

BMA, XXXVII, 1986, pp. 33-36.

States that during 20th century A.D. many a sun-temples and idols of Sun God have come to light in Northern part of India especially, under the title 'Worship of Sun God in the Religious History of Kumaon'. However, there are many a sites that have not been noticed and require attention. Reports ' Āditya-Thāna' is located on a hillock situated at a distance of 45km. from Almora city below Kāne village on the western bank of Gurṇā river. It appears, here Sun might have been worshipped as local god as well. Describes three temples located at this site facing east, west and south. The scattered art objects of this site signify that the site might have been rich in many a temples. Describes in all five idols in detail. Their photos are annexed with textual description. Concludes that this site should have enjoyed importance.— N.K.S.

48. Trigunayat, Satish Kumar & Singh, Tanuja :- *Bharatpura kṣetra kī Prācīna Vaiṣṇava evam Śaiva Pratimāen (Ancient Vaiṣṇava and Śaiva Idols of Bharatpura Region). (Hindi).*

Śod. Pat., XLII, No. 1, 1991, pp. 43.-51.

The paper provides a glimpse of the Vaiṣṇava and Śaiva Idols of Bharatpura region. After making a mention of the geographical situation of the region, it gives us an account of the Vaiṣṇava idols found in Bharatpura region. It also makes mention of the idols of Rūpavāsa region. An account of other Vaiṣṇava idols has also been given. It also contains the description of a stone slab bearing the outline of the ten manifestations of Lord Viṣṇu i.e. Matsya, Kūrma, Varāha and Vāmana etc. Then it comes to the Śaiva idols, which include the joint idols of Śiva and Pārvatī. Such idols are also found outlined on stone slabs. In the end, the paper tells about the joint idol of Śiva and Viṣṇu. Such idols were sculptured to establish unity between Vaiṣṇava and Śaiva sects.—K.R.

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49. Trivedi, S.D. :- *Some Interesting Icons from Gopeśvara.*
BMA, XXXVII, 1986, pp. 43-48.

The paper describes some of the important sculptures out of the very rich antiquarian wealth of Garhwal region. This region untouched by foreign invaders is adorned with a large number of ancient temples and a number of sculptures and architectural pieces, scattered here and there. Fig. 1 is of Kārtikeya, size 36×26 cm. belongs to c 8th century A.D. carved in relief; the god holds a spear in right hand and a fruit in left hand, wearing ornaments – necklace, ear-rings etc., there is no hair arrangement, he is riding a peacock. Fig. 2, depicts Sūrya Nārāyaṇa 71× 34 cm. (12 cm. tenon extra) dated c. 8th century A.D. This is a composite image depicting both Sūrya and Viṣṇu in a unified form. In Fig. 3, in size 35×20 cm. goddess Pārvatī is shown sitting in *yogic* attitude having four hands. The image is in mutilated condition. In Fig. 4, size 30 x 16 cm. of c. 9th century A.D. , Lord Śiva in a dancing pose, holding Vīṇā in his normal hands is shown. Fig. 5, height 50 cm. depicts Caturmukha Śiva-Liṅga that belongs to c. 9th century A.D. The last one Fig.6, size 57×16 cm. is of Sahasraliṅga. —N.K.S.

50. Vashishtha, Dharmveer :- *Paścimī Rājasthānī Citraṇa-Paramparā ke Prārambhika Ādhāra (Primary Bases of Western Rajasthani Painting-Tradition). (Hindi).*

Śod. Pat., XLIII, Nos. 3-4, 1992, pp. 72.-76.

The paper acquaints us with the primary bases of western Rajasthani painting-tradition on the authority of various rock inscriptions and coins. It was known as Yakṣa style. In addition to it Jaina philosophy too has played an important role to the development of the painting tradition of western Rajasthan. Literary references go to prove that art of painting had developed its own tradition in western Pakistan prior to 8th century. The volumes consisting of the paintings have also been quoted to authenticate the views contained in the paper. It concludes with the remark that the sub-styles developed in Kiśanagara, Jaiselmera, Nāgaura and Ajmera etc. have their original place in Rajasthani art of painting.—K.R.

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51. Verardi, Giovanni :- *Avatāraṇā : A Note on the Boddhisattva Image Dated in the third year of Kaniṣka in the Sārnātha Museum.*

EW, XXXV, Nos. 1-3, 1985, pp. 67-102.

Attempts to examine the problem of special importance i.e. to understand -Why the, Historical, Buddha Himself ever since the ages and certainly, however, in Mahāyāna Buddhism, was considered to be the same as a Boddhisattva, both in text and in iconographies. Provides H.Härtel study as a recent testimony that the appellation, Boddhisattva, was in constant use for him (Historical Buddha) through 2 to 39 years of the Kaniṣka era. Initially examines six figures available in Sāranātha Museum in details with illustrations and citing as well as comparing different views. Checks the images iconographically and points out ideological implications, that he was Boddhisattva Sidhārtha. Compares with images of Gupta period as well and Tīrthaṅkara doctrine in Jainism. Concludes that *Avatāraṇā* is perhaps absent because of the absence of an imperial power like that of Kuṣāṇas interested in the creation and diffusion of certain iconographies.— N.K.S.

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III- EPICS AND PURĀṆAS

52. Anand, Subhash :- *Khāṇḍavadāha : A Lesson in Ecology.*
ABORI, LXXI, Pts. 1-4, 1990, pp. 25-29.

The first book of the great epic, *Mahābhārata*, concluded with the burning of a forest, *Khāṇḍavadāha*. In a hot summer day, Arjun proposes to Kṛṣṇa to go for a picnic and Kṛṣṇa readily agrees. Accompanied by the women folk they go to the bank of Yamuna and enjoy themselves. There Arjuna and Kṛṣṇa are approached by a Brahmin who demands fruit from them. When the two agree to satisfy him, he reveals his true nature, Agni and ordinary food will not satisfy him. He wants to devour whole forest, but every time his efforts are failed by Indra, who is bent upon protecting his friend, Takṣaka, who lives in that forest. As they needed superior weapons to help Agni, they request Varuṇa to do the needful, who supplies requisite weapons and Agni begins to burn the forest. There is a great massacre. Eminent scholars think that Arjuna and Kṛṣṇa cannot be involved in such a repelling episode hence the matter has been discussed by different scholars and their views are available in this paper.— D.D.K.

53. Anderson, L. :- *The Spring Festival in the Madanamahotsava-varṇanam of the Bhaviṣyapurāṇa.*
Pur., XXIX, No. 2, 1987, pp. 144-165.

States that almost all the scholars describing Indian spring festival i.e., *caitrotsava* or *vasantotsava*, refers to *Madanamohotsavavarṇana* of *Bhavṣyapurāṇa* (*BP*) as source material for their base. The excerpt under study deals with that famous episode of Indian mythology wherein Lord Śiva destroys *Kāma* – the Indian God of love and followed in performing spring rites in medieval India. The paper describes and examines *Madanamahotsavavarṇana* first from translation followed by detailed checking of rites described therein. The purpose of the paper is stated to understand the complex inter-relationship of myth and ritual in Indian religion. The text forms chapter 135 of the *BP* – a major Purāṇa among eighteen Purāṇas. *BP* deals with variety of material in a span of 14 thousand verses describing Brahmanical ceremonies, feasts, duties of castes, as also a few legends. As far as its date is concerned, some

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sections date back to either eighth or eleventh centuries, others are much later. Includes translation of chapter 135 of *BP* in 36 parts, followed by full explanation as to the purpose i.e. describes spring festival as a festival which celebrates the revival of Kāma. It links with the myth in which Kāma was reduced to ashes by Lord Śiva, while giving explanation of Kāma's mythology and *vasantotsava* the version as available in Śiva Purāṇa is compared. References from *Kumārasambhava* of Kālidāsa and *Ratnāvalī* of Śrī Harṣa are also included to prove that Kāma has little difficulty while 'swaying' his mortal victims. The myth is also enjoined with Holi celebrations in North-India in which Kṛṣṇa plays a central role. In South India at the new year festival named *Kāmandī* (burning of Kāma), a pole (*stambha*) is set up in an enclosure to represent Kāma. *Caitrotsava-jāgaraṇa* of Lakṣmi is also associated with this spring festival. The two – *Lakṣmī Jāgaraṇa* and *Kaumudīmahotsava* are compared in details with variations of *Vasantapañcamī, Vsanta Navarātra* and *Pūrṇasamuccaya*. Concludes by pointing towards fundamental characteristics found in *BP*: (I) Kāma's destruction and resurrection providing a specifically defined mythological framework. (2) Kāma is destroyed by fire and fire may be understood as a force for destruction, creation and transformation. (3) The association of Lakṣmī and Jāgaraṇa is appropriate, as it is the association of *Kaumudī-mahotsava* and the festival of spring. Both festivals celebrated important transitions : both figures are worshipped for prosperity.— N.K.S.

54. Bhatt, B.N. :- *Bhāgavata and Mahābhāgavata.*
JOIB, XLIV, Nos. 1-4, 1994-95, pp. 69-75.

Śrīmadbhāgavata, a Mahāpurāṇa and *Mahābhāgavata*, an Upapurāṇa have been taken up to notice noteworthy similarities and differences. According to interpretation of Śrīdharaswāmī both the Purāṇas are *Advaitaparaka* and contain many excellent eulogies. Of course, the poetry of the *Śrīmadbhāgavata* is definitely superior to that of the *Mahābhāgavata* in general. Still, Devi's stuti by Himalaya in *Mahābhāgavata* is also a good *stuti*. The style of both the Purāṇas is characterised by perspicuity. Yet the language of *Śrīmadbhāgavata* is very difficult wheras that of *Mahābhāgavata* is easy.—D.D.K.

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55. Bhattacarya, Ram Shankar :- *Validity of Purāṇic Views about the Nature of Vedic Recensions.*
Pur., XXIX, No. 2, 1987, pp. 185-195.

Discusses the nature of Vedic recensions (*Śākhās*) starting with celebrated vedic scholar Styavrata Sāmaśramin's assertion that the Purāṇic account of Vedic recensions is untrustworthy. The reasons put forth by Satyavrata are :- i) Some Purāṇic passages (*Bhāgavata Purāṇa* 12.6.54-60; *Viṣṇu Purāṇa* 3.4.16-25) show that *Śākhā* is a portion of Veda (*Vedāṃśa*); ii) The Purāṇic authors were not well-informed of Vedic matters; iii) According to *Purāṇa*s all the *Śākhās* of Veda constitute the Veda and iv) The assertion of *Kūrma Purāṇa* (Purva 51) that Vyāsa alone composed all the recensions of the Vedas is not accepted by the Vedic tradition. Discusses the validity of purāṇic views about Vedic recensions; i) describing vows, worship etc., the *Purāṇa*s quote a large number of Vedic mantras and mention the names of many *sūktas, anuvākas, adhyāyas* of the Vedas; ii) Definition and characteristics of the three kinds of mantras and the Brāhmaṇas are based upon Vedic authoritative traditions, the *Purāṇa*s often speak of many views and support through Vedic references. Iii) Purāṇic descriptions of the sacrifices are found to follow the sūtra works; iv) The *Purāṇa*s speak of vedic views actually found in Vedas and v) *Purāṇa*s include many tales and stories from Vedas. Similarly Purāṇic views about the nature of Vedic *Śākhās* is proved as :- I) The total number of *Śākhās* of each Veda given by *Purāṇa*s tally with Vedas; 2) The names of a large number of *Śākhās* in *Purāṇa*s tally with Vedic traditions; 3) Epithets of Śākhākāras as given in *Purāṇa*s are corraborated by vedic tradition. The discussion continues with : Non-Purāṇic character of *Śākhāvibhāga*; Nature of Vedic *śākhās* as conceived by Purāṇic authors and character of compositions of the recensions; Significance of the words *vṛkṣa* and *Śākhā* in connection with *Śākhāvibhāga*; reasons for the non-mention of *Śākhās*; *Kūrma Purāṇa* views about the authorship of Vyāsa. Concludes with the questions arising from Purāṇic statements as under : Intricate questions from Purāṇic statements regarding a) the division of the Vedas b) the composition of *Śākhās*. Presents two problems as a way of sample :

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(1) The words *Ṛc*, *Yajus*, *Sāman* and *Atharvan* used in connection with the composition of four Vedas, must mean the four kinds of *mantras* as the context shows. The first three are the three kinds of *mantras* is well known. *Atharvan* is not regarded as a kind of *mantra* like the *ṛc* etc. What is the characteristic of *mantras* of the *Atharvan*?

(2) According to the Purāṇas Vyāsa composed the four Vedic Saṃhitās by compiling the *mantras* only and taught them to his four disciples.—N.K.S.

56. Gupta, Lalita Sen :- *Śūdras in the Mahābhāratam.*
Anvi, XIII, 1990, pp. 33-40.

According to *Mahābhārata* there were four castes or classes in society, the lower of them are the Śūdras. According to Pāṇini, these śūdras were a class of people, beyond the three twice-born classes and they were divided into two groups – *nirvasita* and *anirvasita*. While commenting on this *sūtra* Patañjali, the author of *Mahābhāṣya* has said that those whose used vessels or garments can be sanctified by washing them in soap-water, are *anirvasita*, i.e. non-expelled. On the other hand, those whose used vessels or garments cannot be purified even by washing them in soap-water, are *nirvasita* i.e. expelled. The labouring class and mainly the slaves fall under the first category and *cāṇḍālas* under the second. The locality of the *śūdras* was fixed on the river Saraswatī. Different classes of such people, their means of livelihood and other activities are available in the *Mahābhārata*.—D.D.K.

57. K. Kujunni Raja :- *The Problem of Rasa in the Mahābhārata.*
Br.V, LVIII, 1994, pp. 125-132.

Ānandavardhana, the great exponent and promulgator of the *Dhvani-Rasa* theory, says that the *Mahābhārata* can be viewed both as a *Śāstra* (Philosophical text) and as a *Kāvya* (Literature); from the former point of view. *Mokṣa* (Liberation) is the chief *Puruṣārtha* in it, and as a *Kāvya*, *Śānta* is the main *Rasa*. However, the arguments in favour of *Śānta* adduced by Ānandavardhana make us feel that *Bhakti* could also have a claim for the *Aṅgī-rasa* in the *Mahābhārata*. Pandit Pattabhirama Sastri, editor of the Chowkhamba Publications, seems to have given great importance to *Vīrarasa* in the Epic. He says that the plays and

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poems based on the *Mahābhārata* story like the *Veṇīsaṃhāra* and the *Kirātārjunīyam* have *vīra* as the main *Rasa*. Dr. V. Raghavan advocates for *Bhakti-rasa* also in the Epic.—D.D.K.

58. Mehendale, M.A. :- *The Mahābhārata and the Rāmāyaṇa Wars- Some Similarities and Differences.*
JOIB, XLIV, Nos. 1-4, 1994-95, pp. 59-68.

Both the *Mahābhārata* and the *Rāmāyaṇa* have been witnesses of great wars. The two wars, when compared, show some striking similarities and differences. In the *Mahābhārata,* the Pāṇḍavas had to declare war on the Kauravas to regain their share of Kingdom which should have been returned to them at the end of the *ajñātavāsa*. In the *Rāmāyaṇa*, Rāma had to invade Laṅkā to get back his kidnapped wife. Both the wars, thus, were fought for the vindication of a just cause. There are some differences seen in those wars. For example, the Kauravas and the Pāṇḍavas had agreed upon a certain code of conduct, a 'contract'. No such contract is seen in Rāma's war with Rāvaṇa. Similarly, some other acts have been noted in this paper.—D.D.K.

59. Murti, M. Srimannarayana :- *Ayonija in Epics and Purāṇas.*
VUOJ, XXXII-XXXIV, 1989-91, pp. 57-74.

The term *Ayonija* refers to a person who is not born to the parents through the womb of the mother. This arises when the natural mother, out of whose womb the child is born, is unknown or rejected. Here *Ayoni* hints at an anti-social practice of disowning children. There are several episodes in the epics reflecting this theme (of Śakuntalā and Karṇa etc.). In the Vālmīki *Rāmāyaṇa*, Sītā is also mentioned as *Ayonijā* and Janak decides to give her in marriage to a *Kṣatriya* in conformity to his caste. The sages, at another place, produce from the corpse of the king Nimi a son by attrition with on *araṇi* (kindling wood), so as to save the kingdom from anarchy. The child is named Janak being born and *Videha* as for by his birth father's body is lost by transformation and *Mithi* for being born by attrition. There are examples referred to in Gṛhyasūtras with a reference to *Ayonijā* bride in abstractions in the ritualistic formulae. The word *ayonija* is formed with reference to the adopter for more precisely the adoptive mother signifying an adoptive child. Besides humanism, ritualism and legalism, political policy is also involved in the

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appropriation of the *ayonijas*. Along with the development, restrictions came to be imposed on the codes of adoption in order to save from litigation in inheritance and avoid controversy in the rituals.— P.G.

60. Raghvan, V.:-*An Unique Two-Khaṇḍa Version of the Matsyapurāṇa.* Pur., XXXII, No. 1, 1990, pp. 5-21.

The Tamil verse translation of the *Matsyapuāṇa* by Vadamalayappa Pillai is dated 1706 A.D. but the late Anavarata Vinyakam Pillai, who wrote an introduction to the edition of this Tamil Matsyapurāṇa (1900) opined that Vadamalayappa lived long and that translation must be earlier. Actually there were two pillais in charge of Tirunelvelli. The first was under Tirmala Nayak of Madura A.D., 1623-59 who reveals that the temple was recovered from Dutch and descended on the shrine in 1648. The second was his daughter's son who is considered to be the translator. This Purāṇa consists of 14000 verses and the material for it has been desired from diverse sources, *Bhāgavata*, the *Harivaṃśa*, the *Viṣṇu*, the *Narasiṃha*, the *Kūrma* and some other sources also. — D.D.K.

61. Raghavan, V. :- *Gleanings from the Matsyapurāṇa.* Pur., XXXII, No. 1, 1990, pp. 22-31.

Materials related to different branches of learning, schools of thought, authors and works are found in the *Matsyapurāṇa*. One of the references in this Purāṇa to a branch of Vedic literature may be given some attention. In the midst of the description of the Paurava dynasty, the Purāṇa mentions one kṛta as the son of king Sannatimān and pupil of Hiraṇyanābhin Kauśalya, a Sāman-teacher and responsible for the codification of the *Sāmaveda* into twenty-four Saṃhitās known as *Prācya-sāmans* and those who maintained them as *kārtāḥ* after Kṛta. The *Vāyu* and *Brahmāṇḍa* also mention this story and give a list of persons associated with *Sāma-saṃhitās*. *Matsyapurāṇa* devotes 9 chapters to a detailed account of Narmadā and its neighboring shrines and enumerated 108 sacred places related to Devi and her different names at different places.—D.D.K.

62. Raghvan, V. :- *Further Gleanings from the Matsyapurāṇa.* Pur., XXXII, No. 1, 1990, pp. 32-40.

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Matsyapurāṇa, chapter 24, śloka 47 relates the story of king Raji, third son of Āyus, the sun of Pururavas, it is said that Indra became a son of Raji, a conflict arose with Raji's former sons, who were a hundred. Indra sought Bṛhaspati's assistance who confounded these hundred sons by propagating among them the non-vedic Jina-dharma.

There are, in the midst of the bewildering myths and stories in the Epics and Purāṇas, some leading ideas which are like some basic synthesizing schemes serving to interlink, co-ordinate and supply the key to the motif, meaning and movement of some myth-cycles. The divine manifestations and incarnations, purohits, teachers, priests and different part played by Kṛṣṇa are available in the *Matsyapurāṇa.*—D.D.K.

63. Raghvan, V. :- *A Sample Edition of the Matsyapurāṇa.*
Pur., XXXII, No. 1, 1990, pp. 41-49.

The sample edition of the *Matsyapurāṇa,* having a discussion between sage Manu and Matsya, the incarnation of Lord Viṣṇu has been furnished in this article. The chapter 1 is turned as *Manu-Matsya-rūpa-darśana.* The author has taken strenuous efforts in bringing out this project as he has started the work with abbreviations used in the Printed Editions of (Ā) for Ānandāśrama edition of the *Matsyapurāṇa* and the manuscripts used have been arranged and grouped according to their similarity and mutual alliance. The abbreviations are given in Roman letters, e.g., D for Devanāgarī, G for Grantha etc.— D.D.K.

64. Raghvan, V. :- *The Viṣṇupurāṇa and Advaita.*
Pur., XXXII, No. 1, 1990, pp. 50-53.

Dr. J.A.B. Van Buitenen dealt with a particular context towards the end of the *Viṣṇupurāṇa* where the personal form of the Lord Viṣṇu, is described with all auspicious attributes so as to provide an auspicious support for contemplation (yoga). After an introductory consideration of the text of Purāṇa in this section, he proceeded to deal with Rāmānuja's use and elucidation of this section.

Rāmānuja introduces Advaitism as the *Pūrvapakṣin* that it was very unlikely that a convinced Advaitin would ever quote the *Viṣṇupurāṇa.* The author has contradicted this statement as Śaṅkara had quoted the *Viṣṇupurāṇa* in his *Brahmasūtra-Bhāṣya.*— D.D.K.

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65. Raghavan, V. :- *The Vāmana Purāṇa.*
Pur., XXXII, No. 1, 1990, pp. 54-62.

The *Vāmana Purāṇa* is under print and the MSS of this Purāṇa known from the catalogues at the disposal of the author has been enumerated in this paper. Whether the *Vāmana* in print is the Mahā-Purāṇa or the Upapurāṇa has been discussed, and it has been pointed out that although some portions of the printed text may be old, it may on the whole be a later redaction but not later than the 9th century.

While in its original form its Vaiṣṇava character was perhaps most prominent in its present form, the *Vāmana* shows prominent Śaiva influence, but it must be conceded that there is no sectarian bias here towards any one deity. Its *Uttara-bhāga* has four Saṃhitās – *Māheśvarī* devoted to Kṛṣṇa, *Bhāgavatī* devoted to Devī, *Saurī* devoted to Sun and *Gāṇeśvarī* devoted to Gaṇeśa. Its variant readings etc. also have been dicussed.—D.D.K.

66. Raghavan, V. :- *The Date of the Narasiṃha Purāṇa.*
Pur., XXXII, No. 1, 1990, pp. 63-64.

In his *Studies in the Upapurāṇas* Vol. I (Calcutta Sanskrit College Research Series, Vol.III) Dr. R.C. Hazra analyses the *Narasiṃha Purāṇa* and discusses its date. In addition to the published text (Gopal Narayan and Co., Bombay) he uses a number of manuscripts of the Purāṇa. The Bombay edition is based only on three manuscripts and there is a clear case for a critical edition of the Purāṇa.

Dr. Hazra takes into account the contents of the Purāṇa, its indebtedness to some texts, its citation in *Smṛti-nibandhas* and its mention by Alberuni. He holds it to be one of the oldest and most important Vaiṣṇava Purāṇas and declares its date by the first half of the 11th century A.D.—D.D.K.

67. Raghavan, V. :- *The Bhāgavata.*
Pur., XXXII, No. 1, 1990, pp. 65-69.

In the opening chapter of the *Bhāgavata* we are told of how Vyāsa came to compose this Purāṇa *par excellence* of the lord, as it is called. Vyāsa has already codified the Vedas, distilled the Upaniṣads into *Vedānta-Sūtras*, composed the *Mahābhārata* together with the *Gītā*, and

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several other treatises including all the other Purāṇas. Yet in his inner heart there was dejection and an emptiness, and when none could give him any consolation and explanation, Nārada came and enlightened him to write *Bhāgavata*. The initial chapter of the *Bhāgavata*, forming an exordium, is also an essay in criticism and a comparative estimate of the great sacred books – the Vedas, Vedānta and *Mahābhārata*.—D.D.K.

68. Raghavan, V. :- *The Story of Rantideva.*
Pur., XXXII, No. 1, 1990, pp. 70-72.

Rantideva is a descendent of king Duṣyanta and Śakuntalā and the story is taken from the *Bhāgavata*. The fame of Rantideva is sung in this and other world. The firm minded Rantideva who was without anything in his house, was perishing along with his family, forty eight days passed by without his even taking water. At the time of desiring to eat something, there came a poor Brahmin, and honouring the Brahmin-guest, the devout Rantideva gave a part of the food and having eaten the Brahmin went away. Similarly, he gave away even some water with him and breathed his last.—D.D.K.

69. Raghavan, V. :- *Śrīmad-Bhagavadgītā Śrīmad-Bhāgavatañca. (Sanskrit.)*
Pur., XXXII, No. 1, 1990, pp. 77-102.

The author has made an attempt to show the relationship between *Śrīmad-Bhāgavata-Purāṇa* and *Bhagavadgītā* with which Arjuna was enlightened by Lord Kṛṣṇa himself and which was incorporated in the *Mahābhārata* by the ancient Vyāsa. Passages from *Gītā* and *Bhāgavata* indicating similar meanings and philosophy have been presented in this paper.—D.D.K.

70. Raghavan, V. :- *The Bhāgavata and The Bhagavadgītā.*
Pur., XXXII, No. 1, 1990, pp. 103-104.

In Vol. IX of the J.O.R., Madras, the author had presented the parallels between the *Bhāgavata* and *Gītā* in a Sanskrit paper of the above title. It was suggested to him that he should examine the question whether the *Bhāgavata* knew anything of the Kāśmīri recension of *Gītā*. His investigation proves that the *Bhāgavata*, accepted a south Indian production, knows only the Vulgate edition of the *Bhagavadgītā*.

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Regarding *Gītā* II.11 "*Prajñāvādāñśca Bhāṣase* etc." there has been a discussion in Kāśmīrī recension of *Gītā* and Tāḍapatrīkara *Gita*.. It is clear from *Bhāgavata* (I.5.11) that the *Gītā* which was known to *Bhāgavata*, probably on the lines of Vulgate recension, had a stanza, in which after *'prajñā'*, the word *'vādān'* has been used.

Similarly, some other variant readings have been presented in this paper.—D.D.K.

71. Raghavan, V.:- *Tamil Versions of the Purāṇas*.
Pur., XXXII, No. 1, 1990, pp. 126-142.

The Tamil *Matsya Purāṇa* was discussed in the first issue of the Purāṇa Bulletin. In the present contribution it is proposed to describe the other Purāṇas that are available in Tamil versions. Some of these translations are earlier than the oldest extant manuscripts of respective Sanskrit texts and are of value in the textual criticism of these Purāṇas.

The great religious revival in the Pallava times as epigraphy shows that endowments were made in the South Indian temples for the exposition of the Epics and Purāṇas. Hindu Puranic works in Tamil is forthcoming from the inscriptions of 12th century. All the eighteen Purāṇas and some related works have been given in this paper with short annotations on them.—D.D.K.

72. Raghavan, V. :- *Yajñavarāha – Concept in the Purāṇas*.
Pur., XXXII, No. 1, 1990, pp. 146-147.

In the last issue (xxxi) of the Purāṇa, several textual sources bearing on the concept of *Yajñavarāha* were presented. In addition to several Purāṇas already taken note of *Yajñavarāha* is described in two more places in the Purāṇas, a second time in *Vāyu* and once in the *Narasiṃha*. In the chapter 23, verses 103-108 give a special conception of *Yajñavarāha* as the embodiment of *Kāla*, the Time, although this conception is not bereft of elements of the former sacrificial symbolism, in fact, the Saṃvatsara-equation is given a further extension to the equation with sacrifice.

Narasiṃhapurāṇa and *Taittirīya-Āraṇyaka* also refer to *Yajñavarāha*, wherein a verse to Earth, Varāha who lifted her up is described as hundred armed.—D.D.K.

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73. Raghavan, V. :- *Matsya Text Relating to Yajñavarāha.*
Pur., XXXII, No. 1, 1990, pp. 148-152.

Matsya has a verse as *Agnijihvo darbhaloma* etc. V. 68. Śrīdhara takes *Brahman* of this verse as the Supreme Being. Viṣṇucittīya on above takes *Brahma* here as *Praṇava*; so also Nīlakaṇṭha on *Harivaṃśa*, Keśava-Vaijayantī on *Viṣṇu-Smṛti* takes it in a third sense, more pertinent in the context of Yajña, as the forth Superintending priest Brahmā. Nīlakaṇṭha on *Harivaṃśa* takes *Vedāṅgas* as six *aṅgas* of Vedas, but Keśava Vaijayantī, in closer relation to actual performance of Yajña, takes Veda in its other meaning as a bunch of *darbha* and *Aṅga* as the tip portions used in ritual cleansing. Another verse having the word *yogī* does not have the well-known meaning. Its meaning supposed in some Purāṇas have been discussed in this paper.—D.D.K.

74. Raghavan, V. :- *A Mukundamālā Verse in the Purāṇas.*
Pur., XXXII, No. 1, 1990, pp. 153.

The author had pointed out that a verse from the well-known *Stotra Mukundamālā* of Kulaśreṣṭha, *Bhavajaladhigatānām* etc. (11th Stanza) is found in the 'Beginning of Prahlāda's Teaching' the 94th chapter of *Vāmana Purāṇa*. Strangely, the same verse is found in the *Skanda Purāṇa*, *Āvantyakhaṇḍa*, *Revā* section, at the end of the teachings of Mārkaṇḍeya on the greatness of devotion to Viṣṇu.—D.D.K.

75. Raghavan, V. :- *The Kālikā (Upa) Purāṇa.*
Pur., XXXII, No. 1, 1990, pp. 154-185.

An attempt is made here to present the problems relating to the textual material of the *Kālikopapurāṇa* or simply the *Kālikāpurāṇa*. There are three texts, the first known as the *Kāilkāpurāṇa* and represented by most of the mss, bearing that name, the second named *Chaṇḍīpurāṇa* represented by L.370 as shown by Mitra's extracts and notes and the third styled by the names *Kālikāpurāṇa* and *Satīpurāṇa*.

In print, we have the *K.P.* published by the Veṅkaṭeśvara Press, Bombay,1907. Eggeling notes a Bombay edition of the same text in 1891, and besides these, there is a Bengali edition of 1910. There is of course a difference in the number of chapters. This Purāṇa is considered as a *Tāntrika* authority for Śāktas.—D.D.K.

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76. Raghavan, V. :- *The Kālikāpurāṇa, Kālidāsa and Māgha.*
Pur., XXXII, No. 1, 1990, pp. 186-192.

The *Kālikāpurāṇa* deals in full with the story of Kālidāsa's *Kumārasambhava*, the main story of the marriage of Śiva and Pārvatī as also the story of Satī Dākṣāyaṇī alluded to in canto 1. 21 and 53, and the story of curse on *Manmatha* alluded to by Kālidāsa in IV.40-43. There are many places where the Purāṇa is unable to escape the influence of the poet which goes to the extent of not only borrowing the same details, same ideas and figures, but also using the same words. There are three situations in *Kālikopapurāṇa*, over which it spreads the ideas and expressions, it borrowed from *Kumārasambhava*. Similarities between the *Kālikāpurāṇa* and the *Kumārasambhava*, *Raghuvaṃśa* and *Meghadūta* of Kālidāsa have been illustrated in this article. Similarly, the author quotes some verses of this Purāṇa, which discloses verbal similarity with Māgha.—D.D.K.

77. Raghavan, V. :- *The Purānārthasaṅgraha of* Veṅkaṭarāya..
Pur., XXXII, No. 1, 1990, pp. 218-229.

The *Purānārthasaṅgraha* is a digest of knowledge of all branches of learning such as are comprehended in the Purāṇas and Upaniṣads, the Dharmaśāstras and the Darśanas. Two MSS of it are described in the Descriptive Catalogues of the Madras Government Oriental MSS Library and two more from other sources.

In the concluding verse, the author, Veṅkatarāya, describes himself as son of Vaḍamala and Alamelumaṅgā and as belonging to the Garga Gotra. The author appears to be a late South Indian, possibly of the region round about Madras etc. The work is in thirty chapters and in extent is about 4000 granthas. The author has given the subject matter of the thirty chapters of *Purānārthasaṅgraha* and has added notes in some places from the examination of the contents.—D.D.K.

78. Singh, Vidyananda :- *Mahābhāratakālīna Sainya Saṅgaṭhana men Padāti (Infantry in the Armed Forces in the Age of Mahābhārata). (Hindi).*
Śod. Pat., XLII, No. 4, 1991, pp. 38-45.

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The paper opens with the description of *Caturaṅgiṇī Senā*. It included chariots, cavalry, elephantry and infantry. Infantry was considered a significant part of the army. The paper then gives the detail of *Akṣauhiṇī*, which included 21870 chariots, 21870 elephants, 19350 infantry, 65610 cavalry and the total comes to 218700. This figure has also been reproduced in the form of a table. It also admits that the arrangement of classification of armed forces in the age of *Mahābhārata* has sufficient similarity with arrangement of modern armed forces. It concludes with the remarks that the arrangement of the armed forces during the age of *Mahābhārata* introduces us to a new fact. In those days too there was a provision of roll call and parade like today.—I.S.

79. Sarma, M.V. Rama :- *Paradise Lost in the Epic Tradition of the East.* VUOJ, XXXII-XXIV, 1989-91, pp. 75-86.

Not only the epics, their authors too have relevance, Sage Vyāsa, Sage Vālmīki and the Puritan saint Milton with their love of truth, sanctitude and wisdom reign supreme in the minds of their readers in all ages.

The three epics (Paradise Lost, the *Mahābhārata* and the *Rāmāyaṇa*) insert on man's unswerving loyalty to God and on the need for man to establish right relationship with God and to strive for something nobler in life. Milton affirms as in *Samson Agonistes* that God's ways are just and 'all in best' though we often wonder what the highest wisdom brings about. These three epics rightly belong to sacred literature with their universality of appeal, they become relevant and indispensable to man in his quest for a better world, divinely ordained *Rāma-Rājya* of the *Rāmāyaṇa*, the regenerated world of the *Mahābhārata* and the millennium of *Paradise Lost* fill us with hope when equity and justice will prevail and heaven upon earth will be established, a welfare state where the rich and poor live in peace, amity and understanding.—P.G.

80. Sharma, Ram Sanehi Lal :- *Prācīne Bhārata men Guptacarī – Mahābhāratakālīina Paripreksya men (Spying in Ancient India During the Age of Mahābhārata). (Hindi).*

Śod. Pat., XLII, No. 1, 1991, pp. 35-42.

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The paper opens with a brief description of the subject matter of *Mahābhārata,* which shows that Vyāsa considers spying to be very significant. It also throws light on spying prior to the age of *Mahābhārata.* It also quotes references to authenticate that prior to *Mahābhārata* a strong spying system had developed in India. Then it mentioned about the appointment of the spies (*guptacara)* as the sacred duty of the king. Like the preceding literature *Mahābhārata* also classifies the duties of spies as under :

(1) To know about the feelings of the public about king.
(2) The defense of the nation.
(3) The control over crime.
(4) The security of the king and the royal palace.

It concludes with the remarks that *Mahābhārata* accepts that spying is essential for stabilizing the administration, eradicating the crime and defeating the enemies.—I.S.

81. Y. Krishan :- *A New Interpretation of the Doctrine of Avatāras.* Pur., XXIX, No.2, 1987, pp. 127-143.

The paper starts with the etymology of the word *Avatāras* i.e. *Ava√tṛ* which means 'to descend (as a deity) in becoming incarnate'; to make one's appearance. In other words, *avatāra* means 'descent of a deity from heaven, appearance of any deity (Viṣṇu in ten principal forms – Fish, Tortoise, Boar, Narasiṃha, Vāmana, Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki). The paper dilates upon the classical doctrine of *avatāras*, that is the incarnation, of course divine of Viṣṇu in relation to the doctrine of *karma*. Refers to the sources of the doctrine of *Avatāras* such as *Bhagavadgītā* (B.G.), Purāṇas – *Matsya, Viṣṇu, Bhāgavata, Garuḍa, Nārada* and Upaniṣads.

B.G.'s doctrine of *Avatāra* includes the following ingredients :

i). *Cause :* decline of righteousness, law, justice and dominance of injustice and evil.
ii) *Objective* : the protection of the good, law abiding and the destruction of the bad..
iii) *Means of Realisation* : by God taking birth in a earthly form.
iv) *Timing of the incarnation* : from age to age, *yuge yuge.*

The Purāṇas, however have a different doctrine, that is, not the decline in *Dharma*. During *Kṛtayuga* there is no decline of *Dharma* and *Matsya,*

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Kūrma, Varāha and *Narasṃha avatāras* belong to this. In *Tretā* again *Dharma* overwhelmingly dominant *adharma,* being 25% only. But, we find divine incarnation in the form of *Paraśurāma* and *Rāma.* Again all the *avatāras* do not play the role of destroying *adharma* – such as *Matsya, Kūrma* and *Varāha avatāras*. *Matsya avatāra* protects the world from destruction by the cosmic flood. *Kūrma avatāra* advises the gods (*devatā*) to work with *asuras* in churning the nectar (*amṛta*) from the ocean. *Vāmana avatāra* appeared in the time of king Bali, who maintained absolute truth – who even fulfilled the deceitfully 'begged' – a piece of land. Concludes with *Bṛhadāraṇyakopaniṣad* emphasises the supreme importance of justice, of rule, of law. Righteousness, justice (*dharma*) is honey to all beings; the vital power and the immortal is nothing but *Dharma*, law, justice. That is why coronation of a king enjoined him to practice not only state-craft (*nīti*) but also *dharma* and *daṇḍa* (justice). quotes *Bhagavadgītā* (X.38) identifying Kṛṣṇa with *daṇḍa* : justice is divinity.—N.K.S.

82. Yardi,M.R. :- *A Statistical Study of Rāmāyaṇa : Sundarakāṇḍa, Yuddhakāṇḍa and Uttarakāṇḍa.*

ABORI, LXX, Pts. 1-4, 1989, pp. 17-35.

The study of *Rāmāyaṇa* is a sequel to the study of *Mahābhārata* as it has in most part the *Anuṣṭubh* metre, which has a flexible pattern as contrasted with the rigid pattern of other metres. The *Rāmāyaṇa* is also written mostly in *Anuṣṭubh* metre.

The *Anuṣṭubh* metre consists of 32 syllables, eight in each *pada.* Though there are several varieties of this metre, the one in common use has the 5th syllable short, the 6th long and the 7th alternatively long and short, in each pada with a few permissible variations. The author has given some table indicating variant readings, which are entirely different from the *Mahābhārata.*— D.D.K.

83. Yardi, M.R. :- *A Statistical Study of the Rāmāyaṇa: Bāla, Ayodhyā and Kiṣkindhā Kāṇḍas.*

ABORI, LXXI, Pts. 1-4, 1990, pp. 155-183.

In his previous attempt, the author had made a study of the Sundara, Yuddha and Uttara Kāṇḍas of the *Rāmāyaṇa.* These three Kāṇḍas

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disclosed four styles, the R-style and the U-style, which were found to be entirely different from the *Mahābhārata* style, and the C-style and the B-style, which belong to the *Mbh*. The R-style was identified as the style of Vālmīki as it features all the important events of the *Rāmāyaṇa* story. The author of the U-style seems to have made different additions to the *Rāmāyaṇa* at a much later date. The authors of the *Harivaṃśa* and *Parvasaṅgraha* in the *Mbh*. had also made additions to the *Rāmāyaṇa*. In this statistical study, the author has made a critical study of the *Rāmāyaṇa*. — D.D.K.

84. Yardi, M.R. :- *My Studies on the Mahābhārata : A Clarification*. ABORI, LXX, Pts. 1-4, 1989, pp. 235-241.

The author of this article thinks that no linguistic scholar would accept that an epic poet could write in five different styles. A lot of linguistic research on the determination of authorship of *Mahābhārata* has been carried out over the world. Since a long time, although statistical methods, with the use of tests of significance have been used only in recent times. It is difficult to agree that the author can pick up the style of another author. The author has the *Anuṣṭubh* ślokas for this purpose, and has proved various styles of this śloka, which claims to be of different poets. Hence, the *Mahābhārata* is an anthology of different writers.— D.D.K.

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IV– EPIGRAPHY AND NUMISMATICS

85. Acharjee, Jahar :- *Hitherto an Unknown Coin of Deva Manikya of Tripura.*
JNSI, LI, Pts. 1-2, 1989, pp. 19-20.

The author has found a new type silver coin under discussion and possesses in his collection (Viz. Rājendra Kirttishālā, Joynagar, Agartala, Tripura). It belongs to Dev Manikya, a king of Tripura in Śaka 1442 (1520 A.D). The obverse and reverse sides of this coin have been published here. The present coin is a commemorative issue over the victory of Suramagrām/Surangāon or Svarnagrām, which can be taken as a unique phenomenon in the history of Tripura coinage. – R.S.

86. Acharjee, Jahar :- *The First Copper Coin of Tripura.*
JNSI, LI, Pts. 1-2, 1989, p. 21.

The author has discovered, for the first time, a copper coin of King Radhakishore Manikya (1871 A.D.), which is lying in the collection of the author (viz. Rājendra Kirttishālā, Joynagar, Agartala, Tripura). No copper coin of Tripura, before the present one is known. Its obverse and reverse sides are published here. In its reverse side at the bottom of the coat of arms, there is a motto in Sanskrit Language (Bangali script) 'kilvidu Vartiṇāṃ Śatamekaṃ'. – R.S.

87. Bandopadhyaya, Gouri Shankar :- *Phallic Symbol on Early Indian Coins.*
JNSI, LII, Pts. 1-2, 1990, pp. 88-90.

In early time, phallic cult had a universal character. Without the Study of phallic worship, one cannot adequately understand the origin of religion. In India, the phallus is termed as Liṅgaṃ and worshipped under this name. The cult is intended to represent the powers of reproduction, paternity and fecundity. The concept of phallicism has a great antiquity in our hand. Interestingly the phallic symbol is found on early Indian coins, particularly those belonging to Ujjayini and Taxila on one hand and to the land of Yaudheyas and Arjunāyanas on the other. It shows that the phallic cult gained popularity especially in northern and western India from circa second century B.C. to circa second century A.D. In the present paper, the coins having phallic symbol are discussed.— B.K.

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88. Banerjee, Aloke Kumar :- *Role of Coin in Agrarian Economy of Northern India During Pre-Mauryan and Mauryan Age.*
JNSI, LII, Pts. 1-2, 1990, pp. 112-115.

The introduction of coins in Agrarian economy of ancient India makes an interesting study. It gives us an idea about the impact of money economy on Agrarian development and the consequent change in the socio-economic life of the rural people after the replacement of barter system. The present paper investigates the role played by coins in Agrarian economy of northern India during pre-Mauryan and Mauryan age. According to another, so far as the production system in Agrarian economy is concerned, it may be held that coined money did not serve any useful purpose as capital resource. Even in respect of payment of wages to the hired farm labourers, and the payment in kind appears to be recognized system. There was no significant role of coins in the payment of labourers. The land revenue to the state by the peasant proprietor was seldom paid in cash. The introduction of coin did not bring any significant change in the socio-economy life of the rural people. It was industrial and commercial economy, which was facilitated by the advent of coinage. — B.K.

89. Basu Chari :- *Epigraphical Data on the Chola Coins at Srirangam.*
JNSI, LII, Pts. 1-2, 1990, pp. 94-99.

Numismatic evidence in south India is meager in comparison to inscriptions. Inscriptions also provide sufficient information about the system of coinage of different political dynasties, the types of coins issued by them and the relative comparison of these. The present paper focused on the study of the Chola coinage obtained from epigraphical data inscribed in the Srirangam temple of (Tiruchirapalli district, Tamil Nadu). The temple is important for its inscriptions, which are mostly inscribed on its walls, pillars, pilasters and some on copper plates in the possession of the temple. The study of these inscriptions suggests that a fine monetary system was in vougue during the 10th to 13th century A.D. under the Chola kings from Aditya I to Rajendra III. The present paper shows a welcome light on the different aspects of numismatics of these Chola kings. — B.K.

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90. Baseer, Murtaja :- *Two Silver Coins of Sultān Faṭh Shāh of Bengal.*
JNSI, LI, Pts. 1-2, 1989, pp. 22-23.

The author recently has taken in his possession two silver coins of Faṭh Shāh, which are said to had been obtained from Sirajaganj, Pabna, Bangladesh. The most important feature of the coin is the device of the Sūrya, which has not recurred in the coinage of the Sultans of Bengal. The obverse and reverse sides of both the coins have been published here. Both of them have legend on the reverse side. — R.S.

91. Baseer, Murtaja :- *A Coin of Sikandar Shah II (?).*
JNSI, LI, Pts. 1-2, 1989, pp. 24-28.

The author collected a silver coin in 1985 from Rajashahi, Bangladesh. The place of finding is not known. Obverse and reverse sides of this coin have been published here and both of sides bear legends. The obverse side having Kalima and reverse side legend reads— Sultān Sikandar Shāh Khallada Allāh Mulkahu. The author has identified this Sikandar Shāh with the particular Sikandar Shāh II, who ascended the throne after Sultan Shams al-Dīn Yūsuf Shāh who left no children as heir.— R.S.

92. Bhagia, Indra G. :- *Interesting Facets of Two Tughlaq Dynasty Coins Found Recently in Gujarat.*
JNSI, LI, Pts. 1-2, 1989, pp. 29-32.

Two silver coins of Tughlaq dynasty are recently deposited to the M.S. University, Vadodra. These are found in Sangma village in Padra Taluka of Vadodra district. The obverse and reverse sides of both of them are published here. Notable feature of these coins is that they appear to be made of an alloy of copper and covered with a silver foil. Edge of this foil is clearley visible on the side of coin No. 1. This was probably done to increase the face value of the coins many times more than their intrinsic value.— R.S.

93. Bose, S.K. :- *A Silver Coin of Dhanya Manikya.*
JNSI, LI, Pts. 1-2, 1989, pp. 33-35.

Dhanya Manikya (1440-1520 A.D.), the third among the Manikya kings of Tripura, minted a series of silver coins, similar to the Sultani Tanka of Bengal. Recently, an undated silver coin of Dhanya Manikya has been found in the Maharani village of South Tripura. The obverse

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and reverse sides of this coin are published here. The obverse side legend runs as — "Śrī Śrī Dhanya Mānikya Deva" in Bengali script. The author has opined that this coin was minted by Dhanya Manikya in Śaka 1411 before his marriage as the two dots on the said coin suggest.—R.S.

94. Brajesh Krishna :- *Early Medieval Inscriptions and their Bearing, on the Temple Architecture.*

KURJ, XXIII, 1989, pp. 6-10.

Numerous inscriptions of the early medieval period yield gratifying material of significant importance for the study of temple architecture. Pehowa inscription of Mahendrapāla, Mahuva Śiva temple inscription (7th century), Kharod inscription of Ratanadeva III, Gwalior Chaturbhuja temple doorway inscription, Sirsa inscription of Bhojadeva, Mewar Viṣṇu temple inscription, Garh inscription of Mahipal I and few others are quoted here in this paper. These epigraphs refer to the *Tripuruṣa* and Maṇḍapikā types of temples, construction of temples, discourses on sculptures, the earthquake shaking the temple from top to bottom and other conceptual realities in North Indian temple architecture. An epigraph from Gwalior provides evidence of rock-cut architecture, which is evident from the existence of this temple itself. Similarly, inscriptions also furnish other valuable information regarding the form, shape, size and medium of the temple. As the references indicating architectural peculiarities are casual ones, they have an inherent authenticity and there can hardly be a room for deliberate distortion or manipulation. – P.G.

95. Browne, Gerald M.:- *A Gupta Coin Legend Reconsidered.*

JNSI, LI, Pts. 1-2, 1989, pp. 58-59.

John Allan, in his catalogue of the coins of the Gupta Dynasties and of Śaśāṅka, King of Gauḍa (London 1914). P. XCIII has connected Śriyā in the following Sanskrit legend on some of the Lion-slayer type gold dīnāras of Chandragupta II (c. A.D. 380-414):

Narendracandra (ḥ) prathita (Śriyā) divaṃ

Jayaty-ajeyo bhuvi Siṃhavikramaḥ

John Allan translates it "The moon among kings, brave as lion, whose fame is far-spread, invincible on earth, conquers heaven".

The present author, after discussion, proposes the following reading of the couplet:

Narendracandraḥ prathito raṇe raṇe (varient: diva)

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Jayaty-ajayyo bhuvi Siṃhavikramaḥ

"The moon among kings, famous in battle after battle, is victorious [or with *diva*: famous in battle, conquers heaven], invincible on earth, valorous like a lion". The author suggests that *raṇe raṇe* came first, later some engraver perhaps unconsciously remembering the phrase '*divaṃ jayati*' which occurs in almost every legend, replaced the second raṇe with *diva*. –R.S.

96. Burns, Craig Alden :- *A New Kushāṇa Find.*

JNSI, LII, Pts. 1-2, 1989, pp. 7-8.

An interesting copper coin of Kanishka I was recovered in 1989 which is now housed in Bern Historical Museum, Switzerland. It is a tetradrachm coin of 14.7 grams and on its reverse, a deity with four legs is depicted who is sitting on a couch. The deity is holding the diagdem in its outstretched hand, ready to crown the ruler Kanishka. The author reades the legend on the reverse of the coin as Pharro and suggests that it is the earliest known Kushāṇa representation of the Iranian god Pharro. —B.K.

97. Chakravarty, B. :- *Study on Gupta Kings from Anthropological View-Point as Engraved on their Coins.*

JNSI, LI, Pts. 1-2, 1989, pp. 60-61.

The original identity and original native place of Gupta emperors are not yet known with certainty. This short article tends to give some positive information in establising the origin of the Guptas on the anthropological point of view as engraved on a group of silver coins of Chandragupta II, Kumāragupta I, Skandagupta and Budhagupta. Only the skull pattern, hairstyle, nose pattern and general features like eyes and neck are considered. In conclusion, the author says that the original place of residence of Guptas was not Magadh, but probably somewhere in northern part of present day Uttar-Pradesh, Haryana or Punjab. Their similarities with Jāṭs are not very prominent but both the races might have some ancestral relations. — R.S.

98. Chaterjee, Bhaskar :- *Social Analysis in Numismatics.*

JNSI, LI, Pts. 1-2, 1989, pp. 1-9.

This is a 'Presidential Address' delivered by the author at 76th Annual conference held at Thanjavur on 12th December, 1988. It has

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been divided in seven portions — suggestion for understanding an investigation into some aspects of social history in the light of coins discovered and referred to in literary texts; origin and development of means of exchange; history of minting of coins; Indianization of foreign rulers and their coins; circulartion of money; wage structure with reference to price index; and working class as the foundation of society. The study of coins is now-a-days associated with that of the urban society. Now the historians must turn their attention to the village-society, because, it is to be investigated whether it was accommodated within the infrastructure of money-economy or not.— R.S.

99. Chitalwana, Rav Ganapat Singh :- *Bhiṇamāla kā Eka aura Nāma : Sindhurājapura (Sindhurājapura-Yet Another Name of Bhīṇamāla). (Hindi).*

Śod. Pat., XLII, No. 1, 1991, pp. 72-74.

The paper opens with the mention of Sindhurājapura that was inhabited by Sindhurāja Paramāra. This is according to a reference contained in the rock inscription of Kirārū, which pertains to V.S. 1198. But no such city is found in these days. The writer proves the authenticity of the other name by quoting three different references that go to prove that merely the name of Bhīṇamāla was changed, the same ways as the names of the kings are generally changed.— K.R.

100. De, Gourisankar:-*A Rare Punch-Marked Coin from Chandraketugarh.* JNSI, LI, Pts. 1-2, 1989, pp. 10-11.

This author has collected a rare punch-marked silver coin from Chandraketugarh, a well-known archaeological site of West Bengal, which has possessed coins ranging from early cast and punch-marked to Kushana and Gupta gold coins. The obverse and reverse sides of this coin have been published. This coin is half an inch in size, circular and 52 grains in weight. On its obverse side, there are three human figures, probably a branch of a tree at the corner of a four-squared railing and a spider. On the reverse side, there is a peacock with its expanded tail on a five-arched hill. The symbol of peacock has been ascribed to Mauryan dynasty and the five-arched hill represents a sacred hill. Cunningham suggested that it denoted Mount Meru and tree was an object of veneration of ancient India. — R.S.

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101. Deshpande, Brahmanand :- *Dating of the Elephanta Maṇḍapeśvara and Jogeśvarī Caves.*

ABORI, LXX, Pts. 1-4, 1989, pp. 248-254.

The dating of the rock-hewn caves of Maṇḍapeśvara, Jogeśvarī and Elephanta, as well as Cave No. 21 (Rameśvara) and 29 (Sītā-kī-Nahānī) at flora, has been the subject of much controversy. The absence of any inscriptions in these caves has made the problem difficult of solution. The problem is more difficult because the political history of Maharastra of the first six centuries era is shrouded in obscurity. Of late, Dr. Walter spink has attempted to unravel this mystery but his conclusions have made the confusion worse confounded. The author concludes the matter that the credit of these works should go to the mighty Chalukya kings. — D.D.K.

102. Dube, J.N. :- *Some Silver Coins of Kumāragupta I, in the Collection of Shri Umarao Singhji Babel, Indore.*

JNSI, LI, Pts 1-2, 1989, pp. 16-18.

The author informs through this write up that he has come across nine silver coins of the Gupta emperor, Kumāragupta I, including a rare coin depicting a lotus symbol on the reverse, while he availed an opportunity to exmine the rich coin collection of Shri Umarao Singhji Babel of Indore. Perhaps found from some place in Malwa the lotus symbol bearing coin represents an altogether new type of the silver coins of Kumāragupta I noticed for the first time in the western part of the Gupta Empire. Reverse and obverse sides of all these coins have been published here. — R.S.

103. Fussman, Gerard:-*A Pedestal Inscription from the Peshawar District.*

EW, XXXV, Nos. 1-3, 1985, pp. 143-152.

Includes transcription as well as translation, which vender the text faithfully of the Pedestal Inscripton from the Peshawar District, originally published by Prof. B.N. Mukherjee of Calcuttta in this journal in 1972. Tries to justify the proposed readings and interpretations pāda by pāda in details. Analyses both language as well as metrics, this being a piece of poetry. Concludes that the present study enables us better to assess the importance of this small pedestal, which only Mrs. Bonardi Tucci's photograph makes known. Informs that the inscription gives a fairly good idea of the degree of proficiency in Sanskrit possessed by the

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monastic communities of Gāndhāra in 2nd - 4th c. A.D. The pedestal is a well executed carving the understanding of which gives further insights into Ghandharvan iconography. The inscription reveals the writing of a poet trying to compose a Sanskrit line for a donor.— N.K.S.

104. Ganguly, D.K. :- *The Śatamāna Metallic Currency.*
JNSI, LI, Pts. 1-2, 1989, pp. 48-55.

Śatamāna has been referred to in *Śatapatha Brāhmaṇa, Kātyāyana Śrautasūtra, Manu, Yājñavalkya, Pāṇini, Amarakoṣa* etc. It was a coin made of gold and later on after second century A.D. associated with silver also. The *Śatamāna* was a metallic currency in the form of an ingot or a globule of a definite measure or it was first circulated as a coin but was later on turned into a metallic currency of a definite weight or the *Śatamāna* was first a metallic currency to be subsequently developed into a coin. The author has promoted the discussion through useful subheadings such as 1. Identity of the *Śatamāna*; 2. Metrology of the *Śatamāna* measure; and 3. Metal. — R.S.

105. Gupta, L.C. :- *Some Rare Coins of Kshatrapas and Ballabhi Kings.*
JNSI, LII, Pts. 1-2, 1990, pp. 9-15.

The author purchased some Kshatrapa and Ballabhi coins from the market of Jamnagar (Gujarat) which are published here. Short history of Western Kshatrapas and Ballabhi kings is given in the paper and then the coins are described in detail. The coins published here belong to Kshatrapa kings — Nahapāna, Rudradāman I, Rudrasiṃha, Bharatsiṃha III etc. and to the Ballabhi king Ramanadeva and some uncertain kings. All the coins are round in shape and like half drachms of Greek coins. According to author, the copper coins of Kshatrapa Rudrasena II and silver coins of Kshatrapa Viśvasiṃha II and Ballabhi king Ramanadeva published here are unique and rare. — B.K.

106. Gupta, Manik Lal :- *A Rare Coin of Sultan Śams-ud-Dūnīya Wa'D Din Mahmud Shah of Delhi.*
JNSI, LII, Pts. 1-2, 1990, pp. 16-17.

Long ago Nelson Wright had published a coin struck in Delhi in the time of Sultān Qutbuddīn Mubārak Shāh Khalji (1316-1320). At present the coin housed in the British Museum. On the obverse, the legend in

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Persian reads As. Sultān-al-Azīm Śams-ud-Dūnīya., Wa'D Dīn. On the reverse Persian legend is Mahmūd Śāh-As-Sultān 718 A.H. The coin does not bear the name of the mint so the question of identification of the ruler is still unsolved. The author of the present paper draws our attention that in the second year of his reign Sultān went on a tour in the Deccan and left Delhi in the hand of one of his creatures. Probably, the man who had been left as Governor of that city or a cousin of the king plotted against the king during his absence. The discovery of the present coin of 718 A.H. in the name of one, Śamsuddīn Mahmūd Śāh clearly shows that the conspiracy was of a very serious nature. The coin is of great value.—B.K.

107. Khan, Muhummad Nazir :- *A Ghaznavi Historical Inscription from Uḍegrām Swāt.*

EW, XXXV, Nos. 1-3, 1985, pp. 153-166.

Opens with a statement that historical knowledge of the Islamization of Swāt is very little. However, holy tradition informs that Mahmūd the Ghaznavi conquered Swāt during the first three decades of the 11th A.D. He celebrated his work with the conquest of the fortress of Rāja Gīrā, near present day Udegrām by appointing a holy man commander-in-chief of the troops in accordance with the instruction that he received in a dream. The name of this holy man recorded is Pīr Kush-hal Ghāzī Bābā and he lost his life in the decisive attack. The mortal remains of Bābā are still venerated in the sanctuary. There are two sides of the inscriptional marble block from Rāja Gīrā Mosque i.e. side A with inscriptions provides translations of the inscriptions and also describes the mosque as well as side B of the marble which is beautifully carved. Concludes that a few latter documents presented here are important as these provide excellent proof of the Ghaznavi conquest as well early Islamaization of this area. — N.K.S.

108. Krishnamurthy, R.:-*Some New Finds of Saṅgam Period Chera Coins.*

JNSI, LII, Pts 1-2, 1990, pp. 3-6.

Cheras were one of the three important kingdoms, which ruled over theTamil country during the Saṅgam age, i.e., from 3rd century B.C. to 3rd century A.D. The rule of the Cheras was particularly on the North-Western portion of the Tamil country including northern parts of the

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present day Kerala. In the inscriptions of Aśoka Cheras are referred to as independent neighbours beyond the Imperial borders. They are also referred by Periplus and Pliny. They had trade contacts with the Roman Empire. The author of the present article publishes here six coins of the Cheras. These coins were found near Karur town, which is 70kms. West of Tiruchirapalli. All these coins are made of copper and rectangular in shape and die struck. There is no legend on the coins but they can be identified by their main symbol bow and arrow, which was the Chera emblum. The find spot Karur is an important historical site of Tamilnadu. The coins, which are published here are beautiful specimens of fine workmanship and may belong to two periods. The author assigns second-first century B.C. to the five coins and first century A.D. to one coin.— B.K.

109. Kulkarni, S.D.:- *Inscriptions of Aśoka : A Re-Appraisal.*
ABORI, LXXI, Pts. 1-4, 1990, pp. 305-309.

In this *Corpus Inscriptions Indicarum*, Vol. I Hultzsch has comprehensively dealt with the inscriptions of Aśoka which number 26. He has divided them into four parts. Out of the thirteen minor inscriptions, he states that the Rupnath and Sahasram edicts must be considered the earliest of all Aśoka inscriptions and with these the three Mysore-records contain the first elements of Aśoka's Dharma which we find more developed in his rock and "Pillar edicts". Aśoka's inscriptions and pillars at different places have been enumerated.

Hultzsch, along with others, hold Aśoka Maurya to have embrassed Buddhism in the 12th year of his reign. But he has overlooked the verse 1.101 of *Rājataraṅgiṇī*, which states that Aśoka is the 48th king of the Gonandiya dynasty of Kashmir. This problem of two Aśoka's has been resolved in this paper. — D.D.K.

110. Kundu Sambhunath :- *A Unique Seal of the Early Medieval Bengal.*
JNSI, LII, Pts. 1-2, 1990, pp. 131-133.

The Chittagong copper-plate of Kāntideva of Pāla dynasty (9th century A.D.) bears a seal of oval shape with raised rim of the top. The seal carries on its obverse in relief the figure of a seated lion inside a temple. Across the lower panel of the seal is the legend of Śrī Kāntideva written in the characters of the early Pāla period. The seal is supported, at its lower end by the figures of two serpents with raised hoods. It has been

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suggested that the seated lion stands for the Buddha and the two serpents stand for Śiva and hence the seal shows a combination of Buddhist and Śaiva emblem. This view is corroborated by the fact that king Kāntideva describes himself as Saugata and the mother of Kāntideva, Vindurati was a staunch follower of Śiva. However, the author opines that the two serpents seem to have been designed as decorative motif of the seal. Serpents in Bengal are generally associated with goddess Manasā and not with the God Śiva, therefore, the syncretistic character of the seal-device remains an open question.—B.K.

111. Lanman :- *An Interesting Islamic Token.*
JNSI, LI, Pts. 1-2, 1989, pp. 36-37.

Rāmṭankās or the medals are found in various metals – gold, silver, billon, copper/bronze/brass etc. They represent not only various sub-sects of the Hindus but also relating to Buddhism and Sikhism. Most of these tokens have been described by Brotman as Temple Tokens. But the present note publishes a religious silver token, which may certainty, be related to Islam. Its description alongwith obverse and reverse sides have been published here. The grave shown on the obverse of this token seems to that of Hussian, the great martyar and reverse seems to show the inner view of the shirne of Karabalah. Thus, the piece is related to Karabalah. The legend Karabalah is found four times on the obverse and on reverse nine times. It has been obtained from the Hindu shrine of Vajreśvarī Devi at Kangra, Himachal Pradesh, which may have been offered to the temple by some devotee. Its antiquity is to be examined.—R.S.

112. Maheshvari, H.B.:-*Gwalior kī Śindeśāhī Swarṇa Mudrāen (Śindeśāhī Gold Coins of Gwalior). (Hindi).*
Śod. Pat., XLIII, No. 2, 1992, pp. 9-11.

The paper opens with a short account of Śinde dynasty beginning from Mahādjī Rāo Śinde to Jīvājī Rāo Śinde. According to it the size and rate of gold coins of Śinde Śāhi went on reducing with he advancement of time. So much so that we do not find any mention of gold coins having been minted in the regime of Jīvājī Rao Śinde. — K.R.

113. Manglam, S.J. :- *An Inscribed Silver Punch-Marked Coin.*
JNSI, LII, Pts. 1-2, 1990, pp. 1-2.

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In the present paper, the author brings to light a rare inscribed silver punch marked coin. On its obverse the circular coin has symbols of radiating sun, tree in railing, three arched hill surmounted by a bird. Caduceus and an elephant. The Brāhmī legend, assignable to 2nd century B.C. is Apaya. The reverse side of the coin is blank. The identity of the issuer, Apaya, is not known. However, the coin may possibly belong to the Eran Vidisa region from where three or four coins with the legends have been found. — B.K.

114. Mangalam, S.J. :- *Inscribed Viṣṇukuṇḍi Coins : A Review.*
JNSI, LII, Pts. 1-2, 1990, pp. 70-73.

During the last three decades scholars brought to light the inscribed Viṣṇukuṇḍi coins ascribing them to Madhavavarman and V. Kumaravarmana of the family. The present author reviewed all of the inscribed coins of Viṣṇukuṇḍis published earlier and presented here his interpretation. Acccording to the author, the legend on the Viṣṇukuṇḍi coins were noticed for the first time by R. Subramanyam but there is no traces of any legend on the illustrations of the coins published by him from his collection. Similarly, Rama Rao and S. Ramayya also published some coins and attributed to the above mentioned Viṣṇukuṇḍi ruler on the basis of the legend. The author of the paper is of the view that all the earlier scholars showed some sort of obsession, which prompted them to read the imaginative and tentative readings of the lengends. He is also of the opinion that some of coins, which are attributed to Viṣṇukuṇḍi are in all probability the issues of the subrodinate and contemporaries of Viṣṇukuṇḍis. — B.K.

115. Manohar, Raghavendra:-*Jobanera va Borāja ke Khangārota Śāsakon ke Śilālekha (The Rock Inscriptions of the Khangarota Rulers of Jobanera and Borāja). (Hindi).*
Śod. Pat., XXXVII, No. 2, 1986, pp. 45-48.

This paper highlights the significance of the rock inscriptions of the Khangarota rulers of Jobanera and Borāja. It reproduces two rock inscriptions from Jobanera. The first pertains to V.S. 1654 and second pertains to V.S. 1736. It also makes a mention of a rock inscription from Borāja, which bears the date V.S. 1843. All these rock inscriptions are

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sufficient to highlight history and chronology of Khangarota dynasty.—K.R.

116. Mishra, Vina :- *A Mauryan Seal from Tripuri.*
JNSI, LII, Pts. 1-2, 1990, pp. 124-125.

The archaeologist excavations of Tripuri (District Jabalpur, M.P.) yielded an interesting seal, which is now housed in the Archaeological Museum of Sagar University. On the circular handle of the seal *Svastika* is engraved while on the lower portion four symbols - *Svastika*, *Hala* (plough), *Nandipapda* and *Yava* (barley grain) are engraved. There is no legend. The seal is assigned to Mauryan period on the basis of this stratification of the excavation. — B.K.

117. Mukherjee, B.N.:-*Emergence of Coinage in the Indian Subcontinent.*
JNSI, LI, Pts. 1-2, 1989, pp. 38-47.

The author has discussed literary as well as archaeological evidence to conclude that c. 7th-6th century B.C. provided the first real and compelling opportunities for the emergence of coins in the Indian subcontinent. Mohenjo-daro yielded in the D.K. area some flat, circular, square and rectangular silver pieces, one of which was found bearing a cuneiform inscription, as indicating, alongwith a gvedic verse (VIII, 78.2), adoption of Babylonian weight standards in India. These metal pieces following definite weights appeared to have belonged to a metallic currency system. Thus, it appears that in the last phase of the Indus civilization metallic currency was intoduced in the subcontinent, probably inspired by *interalia a Mesopotamian* system. The Ṛgvedic society witnessed commercial transaction, including activities of marchants for the sake of gain. In addition to the system of barter, use of commodity money consisting of cow, gold, etc. gained popularity. The term *nishka* essentially signifies 'a gold ornament' was also used to denote a unit of gold. The *Śatapatha Brāhmaṇa* and *Kātyāyana Śrautasūtra* refer to silver as well as gold *tulas* of a hundred standard *Śatamānāni hiraṇyānī*. *Bṛhadāraṇyakopaniṣad* records an offer of a large number of *pādas* by Janaka, the Videha. *Aṣṭādhyāyī* of Pāṇini (V.2.120) forms word rūpya which means "a stamped or impressed coin". The *Arthaśāstra* of Kauṭilya also speaks of *rūpyarūpa*, i.e., 'a silver coin'. Pāṇini's date is supposed to be after 600 B.C. The author has suggested the beginning of coinage in India beween c. 600 and 325 B.C.— R.S.

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118. Nath, Amarendra :- *Some Observations on the Chronology of Bhadras and Mitras in Vidarbha.*

JNSI, LII, Pts. 1-2, 1990, p. 48-57.

The present paper brings to light some of the unknown Bhadra coins of Vidarbha. The author also discusses some Mitra coins. Though he does not refer to any new Mitra coin but he has attempted some chronological probings on the basis of published references of Mitra coins. The coins of Bhadra family, which are published here, belong to Damabhadra, Dharmabhadra, Sarvabhadra and Satyabhadra. Coins are made of copper or bronze and are oblong or square in shape. The author also discusses 6 coins of the rulers of Mitra family. The rulers are Bhūmimitra, Krishnamitra and Suryamitra. Most of the Bhadhra and Mitra coins, which are published here are discovered in the flood plains of Wardha at Paunar, district Wardha. These coins have been placed between the fall of the great Mauryas and the emergence of the Sātavāhanas in the Deccan. — B.K.

119. Nath, R. :- *Persian Inscription of the Upper Gallery of Akbar's Tomb at Sikandra, Agra : Contents and Raison D'etre.*

JPHS, XXXIV, Pt. 4, 1986, pp. 221-240.

Akbar's tomb is situated in Sikandra, about 8 Km. North West of Agra, at a considerable distance from the right bank of river Jamuna. Akbar had selected the site himself and commissioned the tomb before his death in 1605. The Mausoleum was built between 1605 and 1612. Jahangir first visited his father's tomb in 1608, of which he has left a record in his autobiography. He went on foot on his pilgrimage to the enlightened Mausoleum of the late king Akbar and remarked – "It did not come upto my idea of what it ought to be etc." The tomb was built of white marble and the cost of this lofty edifice was 15,00,000 rupees, equivalent of 50,000 current tumans of Persia. Full descripton of the tomb and a copy of the original text of th Persian inscription carved in relief on 72 cartouches on the four internal facades have been published at the end of this title.— D.D.K.

120. Nigam, L.S. & Singh, Rahul Kumar :- *Some Seals, Sealing and Repousse Gold and Malhār.*

JNSI, LII, Pts 1-2, 1990, pp. 126-130.

Malhar (Dist. Bilaspur, M.P.) is an important archaeological site for its large number of monuments, sculptures, inscriptions, coins, seals and

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sealings etc. In the present paper, four objects of sigillographic and numismatic interest are published. The objects are (i) seal of Chandrakara (ii) seal of Keśavadeva (iii) sealing of Prasannamātra and (iv) repousse gold coin of Mahendrādiya. The seal of Chandrakara does not bear any royal title, only a negative legend Chandrakara in box-headed character of Brāhmī script is inscribed. Similarly, the seal of Keśavadeva also has the owner's name in negative without any title. The clay sealing of Prasannamātra is divided into two parts by a horizontal line. In the centre of upper half a *Chakra* is engraved while in the lower half the legend, Śrīprasanna, in Brāhmī script is inscribed. The gold coin of Mahendrāditya is in excellent condition of preservation, strucked in repousse technique. On its obverse inside the circle Garuḍa with human head, standing in a horizontal line with spread wings, is depicted. On its right a crescent and *Chakra* and on its left sun and *śaṅkha* are engraved. Below the legend, Śrī Mahendrāditya, in Brāhmī script is engraved. On the reverse side of the coin, the negative of the obverse is appearing due to repousee minting technique. All the objects belong to 5th - 6th century A.D.— B.K.

121. Nisar, Ahmad :- *The Mahārathi Coins of Karnataka.*
JNSI, LII, Pts. 1-2, 1990, pp. 74-80.

As early as in the last quarter of the nineteenth century, Hultzsch and Rapson published some lead coins of Sadakaṇa Kilalāya Mahārathi. Later other scholars also published number of Mahārathi coins. According to the present author, the description of these coins needs review and he presented here a critical, comprehensive and classical appraisal of these coins. The author gives here the detailed classified description of Sadakana, Kanaka, Kiḷālaya, Chutu Kanha and a Ka-initialled ruler of the Mahārathi family. — B.K.

122. Nisar, Ahmad :- *The Kshatrapa Coins Found from the Deonimori Excavations : A Review.*
JNSI, LII, Pts. 1-2, 1990, pp. 67-69.

The archaeological excavations at Deonimori (Sabarkantha district, Gujarat) yielded fifty-nine coins of the Kshatrapas. These coins are made of alloyed silver, which are partly worn out or badly struck. Among these coins, about forty coins contain legends. Only seven coins have the

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complete legend. The author reviewed the identification of these Kshatrapa coins. As noticed by the author, the attribution of the coins by the excavator to Rudrasena I, Bhartridaman and Rudrasena II, is doubtful. The author studied these coins afresh and published here.—B.K.

123. Ojha, Jamnesh Kumar :- *Mewāra Mahārāṇa ke Katipaya Paṭṭe evam Tāmrapatra (Some Tiles and Copper Plates of Mahārāṇa of Mewāra). (Hindi).*

Śod. Pat., XLIII, No. 1, 1992, pp. 43-48.

The paper makes a brief mention of the titles and copper plates of Mahārāṇā of Mewāra. These titles assured Jāgīras and the land on lease to the deserving persons. Copper plates were given to Brahamins in charity. The copies of such titles and copper plates have been reproduced in support of the paper. The barons of Mewāra were classified under three heads. The person receiving the title had to sign a contract of service under the king. – K.R.

124. Pathak, Naresh Kumar :- *Gwalior Kṣetra se Prāpta Navīna Śilālekha (The New Rock Inscription Found from Gwalior Region). (Hindi).*

Śod. Pat., XLII, No. 3, 1991, pp. 76-82

The writer of the paper makes a mention of five archives found by him. These archives can throw new light on the history of Gwalior region. The writer has found four stone cane chrushers in village Jharena. Two of these crushers bear the inscriptions in Sanskrit language in Devanāgarī script. These inscriptions have been reproduced in the article. Then there is a mention of the archieves of Gaura Gopāvasa, archive of the umbrella of Raja Indra Singh and that of Kiśoridāss. It also presents a table of the dynasty of Madhorāma. In a nutshell, the paper bears significant information that can throw new light on the history of Gwalior region. — K.R.

125. Rajavat, Jagadish Kumari :- *Grāma Sāmariyā kā Maharājā Swāī Jayasiṃha Kālīna Aprakāśita Śilālekha (Unpublished Śiva Rock Inscription of Village Sāmariyā Pertaining to the Reign of Maharaja Swai Jayasiṃha). (Hindi).*

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Śod. Pat., XLII, No. 1, 1991, pp. 30-34.

The paper opens with the description of the location of village Sāmariyā. It also throws light on a rock inscription of 977 at Gwalior. The chronological account of the rulers of Āmera is also contained in the paper. It also lays emphasis on the authenticity of famous Bahais and folk songs as well as rock inscriptions for the study of history. According to it, the original text has also been quoted for the convenience of the readers due to the political significance of inscriptions. — K.R.

126. Rajgor, Dilip :-*Anonymous Elephant/Hill Type Coins of the Western Kṣatrapas.*

JNSI, LI, Pts. 1-2, 1989, pp. 12-13.

The author came across three potin coins of elephant on obverse and three-arched hill on reverse type in the collection of his friend Mr. Lance Dane of Bombay. The obverse and reverse sides of these coins have been published here. The Typology of these coins suggests that these may be ascribed to Western Kṣatrapas, possibly Dāmasena or his successors of Malwa region. — R.S.

127. Rajgor, Dilip :- *An Enigmatic Coin of Vijaysena with Kṣatrapa Title for his Father Dāmasena.*

JNSI, LI, Pts. 1-2, 1989, p. 14.

The author has examined and has published obverse and reverse sides of silver plated copper coin of Vijayasena, which depicts Dāmasena as Kṣatrapa instead of Mahākṣatrapa. It is an established fact that Dāmasena son of Rudra Simha I was a Mahākṣatrapa and never assumed the lower title of Kṣatrapa. This coin has been found from Gogha, district Bhavanagar, Gujarat state alongwith the silver coins of other kings of the same dynasty. The author has concluded that it was mistake made by the die-engraver. He might have mixed up the Kṣatrapa title of Vijayasena with that of Dāmasena while engraving the die and as a result, such a coin came into existence. Hence, it would be improper to establish that Dāmasena also held Kṣatrapa-ship. — R.S.

128. Rajgor, Dilip :- *City Issue of Vidiśā.*

JNSI, LI, Pts. 1-2, 1989, p. 15.

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The author informs the scholars through this note that he has come across three copper coins during his last visit to Vidiśā which are similar to the coins as referred to by Bela Lahiri in her write up – *"India's Earliest Inscribed Coins: The City Issues"* which bear eight-spoked wheel on obverse and on reverse the legend "Vedisa' or 'Veddasa' in Aśokan Brāhmī script. The obverse and reverse sides of these coins have been published here.— R.S.

129. Rao, Bhatta Sankara; Lal, U.S.; Virendra Kumar & Nair, M.V. :- *Study of Gold and Copper Coins Using Non-Destructive Techniques.*

JNSI, LII, Pts. 1-2, 1990, pp. 116-123.

The paper presents the element analysis of one gold coin of Kumaragupta I (441-455 A.D.) and two copper coins of post Kushana period (50-300 A.D.), which were referred to National Research Laboratory for Conservation of Cultural Property, Lucknow, by the Director, Archaeological Museum, Mathura. For the analysis X-ray diffraction and X-ray fluorescence methods were used. According to the author, X-ray fluorescence method offers a powerful tool for rapid and routine analysis of coins. It can also be more useful for archaeologist to know the authenticity of the coins on the basis of elemental concentrations in as much as it gives the information of origin, trade etc. The analysis reveals that the gold coin of the Gupta period has a wide variation in the gold contents and the gold from Kolar gold mines of Mysore having the great variation in the gold contents may be on account of the natural composition of the electrum. The present gold coin is a ternary alloy of gold, copper and silver with substantial amount of zinc and other elements. The copper coins also have the impurity.—B.K.

130. Rao, C. Somasundara:-*The Connotation of the Term Boya Occurring In Andhra Inscriptions.*

JAIH, XVIII, Pts. 1-2, 1991, pp. 1-8.

The paper presents before the reader a brief but exhaustive connotation of the term Boya. It presents a chronological account of their rise and fall. The Boyas of medieval period were cattle-breeders. On the authority of the vairous inscriptions found in different temples, the paper comes to the conclusion that Boyas in beginning were Brāhmaṇa rulers but with the passage of time they were absorbed in Śūdra-caste. — K.R.

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131. Rastogi, N.P. :- *The Vowels in Brāhmī Inscriptions of Aśoka : Origin and Development.*

BMA, XXXVII, 1986, pp. 51-60.

The letter अ (A) has the largest number of forms in the Aśokan inscription. In the present paper refers to ञ Brahmagiri Minor Rock Edict and × in Gavimatha. The second category is called cursive. The third category is of mixture of the two. In another, one shows straight upper stroke on the left with a cursive lower one. Documents availability these forms of A, as available in different Edicts of Aśoka, at different sites. For Ā : the long Ā which is formed by adding a horizontal stroke in the right of the vertical where the left stroke meets 'H' is categorised as variety one. The second variety has this stroke attached to the top of the vertical. Here the third variety is shown formed with medial stroke being attached near the top. Occurrences are cited and documented. Only two vowels A and Ā are included. — N.K.S.

132. Roy, Dhira:-*Post-Gupta Coinage in Bengal : Nature and Significance.*

JNSI, LI, Pts. 1-2, 1989, pp. 62-63.

Some scholars have supported the theory of paucity of coins as a characteristic of the Feudal society and economy in Bengal during the post-Gupta period. But one cannot overlook the stray finds of Imitation Gupta coins in some parts of Eastern Bengal giving us to understand that some rulers intervened between (525 and 675 A.D.). If we do not enter, into the period of the Devas and the Chandras, the rulers in Bengal put in circulation coins bearing their own names. Thus, the rulers of post-Gupta period were under an obligation to put in circualtion coins to cater to the needs of trade and commerce, still continuing unabated. Therefore, the author suggests partial modification of the view that the rise of feudalism in the post-Gupta period was associated with de-urbanization and decline of trade.— R.S.

133. Sankaranarayanan, S. :- *Sanskrit Educaiton in Ancient Karnataka (Epigraphical Survey).*

Br.V., LVIII, 1994, pp. 100-124.

The earliest known epigraph is the Prakrit Pillar inscription at Vodgaon – Madhavapur (near Belgaum), which throws light on Sanskrit learning in Karnataka. This record is dated the 10,082 day of the, Śaka era, i.e. in November, 105 A.D. It records the erection of the present

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stone pillar, in memory of one Somayaśas who had passed away some time earlier. He was a great scholar and performer of rightly Vedic sacrifices. Sanskrit has never been parochial. Somayśas taught his Vedic Śākhā to the students and friends in that area. Mayuraśarman (4th Century A.D.) of the Kadamba family of Northern Karnataka completed his vedic studies at home and then went to Kancipuram for higher studies in Vedic literature. Thereafter people were attracted towards Sanskrit literature and the kings took interest in propagating Sanskrit studies. —B.K.

134. Shastri, H.G. : *Epigraphic Sanskrit in Gujarat in the Ancient Period.*
JOIB, XLIV, Nos. 1-4, 1994-95, pp. 37-44.

Dr. Buhler's booklet on "The Indian Inscriptions and the Antiquity of Indian Artificial Poetry" (Published in 1913), drew the attention of Sanskrit scholars to the literary merit of certain inscriptions of ancient India. Therein Dr. Buhler commented on the literary merit of Vatsabhaṭṭi's *praśasti* on the sun temple at Daśapura (Mandasor) and Hariṣeṇa's panegyric Samudragupta. From the literary study of these inscriptions, he showed that the Kāvya literature was in bloom during the Gupta period beginning with 4th century. Therefore, he turned the Junagarh Rock Inscription of Rudradaman, which he more properly designated. "The *praśasti* of the restoration of the Sudarśana lake, during the reign of Mahā Kṣatrapa Rudradāman". A large number of inscriptions have been discussed in this thesis. — D.D.K.

135. Solanki, Parmeshvara :- *Udayapura kī Kharataragacha Dharmaśālā kā Aprakāśita Śilālekha (The Unpublished Rock Inscriptions of the Kharataragacha Dharmaśālā). (Hindi).*
Śod. Pat., XXXVII, No. 2, 1986, pp. 78-79.

This paper brings to light the importance of Jaisalmera's Jorāvaramala Bāphānā family as contained in this rock inscription. The inscription bears the date v.s. 1898. The original text of the inscription has also been reproduced for the convenience of the readre. — K.R.

136. Somani, Ramvallabh:-*Harikalaśa kī Tithi (The Date of Hari Kalaśa). (Hindi).*
Śod. Pat., XXXVII, No. 2, 1986, pp. 38-39.

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The paper brings to light the works of Rājasthānī scholar Harikalaśa. He was a disciple of Padmānanda Sūri. He wrote many *Tīrthamālas*. The inscription, on which the paper is based, was found by the writer in the ruins of Jāvara. This inscription bears the date 1495. On this basis the writer treats him to be a contemporary of Mahārāṇā Mokala and Kumbha.— K.R.

137. Somani, Ram Vallabha :-*Cittaura Durga se Jinavallabha Sūri kā Eka Mahatvapūrṇa Śilālekha (A Significant Rock Inscription of Jinavallabha Suri from the Port of Chittauragarh). (Hindi).*

Śod. Pat., XLII, Pt. 2, 1991, pp. 44-45.

This paper throws light on the rock inscirptions of Jinavallabha Sūri. The inscription is available in the form of a manuscript. It bears an amulet of Padamanatha. At the bottom of this amulet, there is a small ball with letter ह inscribed on it. The paper says that such amulets are generally found in manuscripts. Hence, this rock inscription is very significant.—K.R.

138. Somani, Ram Vallabha :- *Mālapurā ke Tapāgacchīya Śilālekha (The Rock Inscriptions belonging to Tapāgaccha of Mālapurā). (Hindi).*

Śod. Pat. XLIII, Pt. 2, 1992, pp. 61-63

The writer has reproduced some rock inscriptions to justify that all these inscriptions belong to Tapagaccha. King Jahangir got annoyed with the saints of Tapagaccha and ordered them to move to Agra. It also admits that Tapagaccha wielded a lot of influence. It concludes with the remark that afterwards Jahangir called Vijayadeva Suri in Māṇḍu fort and honoured him. –K.R.

139.Somani, Ramvallabh :- *Ratanpura ke Śilālekha (Rock Inscriptions of Ratanpura). (Hindi).*

Śod. Pat. VL, Pt. 1, 1994, pp. 16-20.

Ratanpura is located in south west of Rajasthana. It is famous for its Siva and Parsvanatha Temples which contain different rock inscriptions that throw light on the history of those days. They contain the royal instructions to the public of those days. The original text of these

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inscriptions has also been reproduced to make the reader aware of their chronological significance. K.R.

140. Srivastava, Gita :- *A Numismatic Survey of Gāhaḍvāla Dynasty of Kanauj.*

JNSI, LI, Pts. 1-2, 1989, pp. 66-67

The Gāhaḍvāla dynasty came into power in Gaṅgā-Yamunā valley with their capitals at Kāśī and Kanauj. Kielhorn gives the dynasty list like that – (I) Yaśovigraha, (ii) Mahīchandra, (iii) Chandradeva – 1097 A.D., (iv) Madanapāla 1104-1109 A.D., (v) Govindachandra 1145-1154 A.D.,(vi) Vijayachandra 1168-1169 A.D. and (vii) Jayachandra 1170-1187 A.D. Chandradeva's son Madanapala was the first king to mint base silver and bullion or copper coins of Bull and Horseman type. It was also believed to be a prominent currency of N.W. India in order to get the recognition as the over Lord of Kānyakubja and Indraprasthānīyaka (Delhi) country. The author suggests that the type should have been adopted better by Chandradeva who conquered these regions. Gold dramma coins of Govindachandra often in extremely base metals are abundant and of much value. He adopted the seated goddess type initiated by Gaṅgā or Gāṅgeyadeva of Chedi dynasty, but the metal changes from pure base gold to silver gilt and silver. Govinda Chandra's successors did not issue coins. The most remarkable reasons may be strong political interference, crisis, rivalry and tumult. R.S.

141. Srivastava, Om Prakash Lal :- *Acyuta : A King of the Pañcāla Traditions.*

BMA, XXXVII, 1986, pp. 49-50.

Discusses copper coins of the king Acyuta found in ancient Ahicchatra near Ram Nagar within Tehsil Aonla of district Bareilly. The name of king 'Acyu' in Brahmi characters is inscribed on the obverse and a wheel with eight spokes on the reverse. Compares the script and textual reference of Allahabad Pillar inscriptions of Samudragupta and dates the coin as of c 4th c. A.D. Cites in support opinion of Dr. D.C. Sircar who hopes that antiquities from Ahicchatra might indicate some link among Pancala coins, seals or sealings might come to light in the near future. The rare coin is available in the Archaeological Museum of Chandausi. The details of the coin-king Acyuta; Provenance, Karengi near Ahicchatra; made of copper metal, shape is circular with 1-3 radius

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1.3cm.; Bust of king to right with 'A' in Brahmi script-obverse-Cyu and reverse-Wheel with eight spokes; Annexes photographs. – N.K.S.

142. Srivastava, Prashant :- *Observation on the Joint Issues of Vaṅgapāla and Dāmagupta of Pañchāl.*

JNSI, LI, Pts. 1-2, 1989, pp. 56-57.

This paper has combined to the Pañcāla coins issued jointly by Vaṅgapāla and Dāmagupta. The author has observed that in the early stage of their respective careers, Vaṅgapāla and Dāmagupta ruled separately, and issued their independent coins. After some time, Vaṅgapāla seems to have defeated Dāmagupta, to have re-struck the independent issues of the latter, and to have associated him in government as a subordinate ruler. — R.S.

143. Srivastava, Prashant :- *Some Observation on the Harmaios – Kalliope Type.*

JNSI, LII, Pts. 1-2, 1990, pp. 45-47.

Nearby three dozen Indo-Greek rulers of north-western India are known to us from numismatic sources. The region under these rulers was divided into several principalities with several princes belonging to different families. The present paper throws light on the numistmatic evidence of the alliance between the Yavana families. The author discusses the double-decadrachim type coin struck by Amyntas. This coin type commemorates not only the victory of Amyntas over the sub-kings of Appollodotos after his death, but also the alliance formed by him with some successor of Appollodotos against the common danger of the nomadic invaders. Similarly, a coin-type bearing the jugate busts of Hermaios and Kalliope, indicates the marriage alliance Hermaios, believed to be the son of Amyntas with Kalliope, believed to be the daughter of Hippostratos. This marriage was of great political significance.— B.K.

144. Srivastava, Prashant :- *Joint Coin-Types of Ancient India.*

JNSI, LII, Pts. 1-2, 1990, pp. I-VIII & 1-26.

The present monograph gives an exhaustive list of the joint coin-types of ancient India. The joint-coins, which are dealt here, belong to Indo-Greeks, Scytho-Parthians, Kushāṇas, Gandhāras, Shākas, Shilādas, indigenous joint issues of Pāñchālas, Sātavāhanas and rulers of Ayodhyā

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(pre-Gupta period), Imperial Guptas, the ruler of Kashmir and Chāhmānas. The coins are described in detail and their various aspects are discussed in brief. Joint-coin issues are very important from the point of view of history and these are listed here at one place with necessary notes.— B.K.

145. Srivastava, Surendra Kumar :- *The Problematical Coinage Under Harsha as Media of Exchange.*

JNSI, LII, Pts. 1-2, 1990, pp. 91-93.

There is a controversy among the scholars whether Harshavardhan, the most illustrious king of the Vardhana dynasty, issued any coin of his own or not. In the present paper, the matter is discussed by scrutinizing it through historical edvidences. It is pleaded by the earlier scholars that Harsha himself did not issue coins and so he allowed the use of the coins of his predecessor and of his brother-in-law Grihavarman and his predecessors. According to the author of the present paper, it is possible only in the case of such a ruler who might have ruled for a short period and over a tiny kingdom. But we have grounds to suppose that Harsha's domain spread over far-flung territories. Allan also believed that Harṣavardhan did not struck coins at all. But a number of scholars do not agree with Allan on the ground that it is not trustworthy that an emperor like Harsha who ruled for more than four decades, could not have issued coins. K.D. Bajpai published some coins and attributed them to Harsha. He suggests that the silver coins of Harsha are of Madhyadeśa type imitation of Gupta silver coinage. He also publishes one gold coin of Harsha with a Brahmi legend on the obverse of the coin. After discussing the whole issues the present author concludes that after Grahavarman's death Harsha occupied the throne of Kanauj and expanded his supremacy. And by unifying their powerful kingdoms of Thanesar and Kanauj he maintained his sound position to issue coins of his own as a standard media of exchange. — B.K.

146. Sullere, Sushila Kumar :- *Mahārājñī Satyabhāmā kā Kuṇḍeśvara Tāmra Patra (Kuṇḍeśvara Copper Plate of Mahārānī Satyabhāmā). (Hindi).*

Śod. Pat, VL, Pt. 1, pp. 21-25.

This engraved copper plate has been found from Kuṇḍeśvara situated in Tikkamgarh district of Madhya Pradesh. It is engraved in Sanskrit

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language in Nagari script of 10th and 11th century. It can help in reaffirmation of the ruling period of main rulers of Chandela dynasty on the basis of date engraved on it. The original text of the copper plate has also been reproduced. The main theme of this inscription is to record Mahārānī Satyabhāmā's donation on the eve of solar eclipse of Śrāvaṇī Amāvasyā. — K.R.

147. Sumbala, P. :- *Numismatic Data in the Inscriptions of Tiruppālaivanam.*

JNSI, LII, Pts. 1-2, 1990, pp. 81-87.

There are about seventy inscriptions engraved on the walls of the Tiruppalisvarar temple of the village in Chengleput district of Tamil Nadu, which were issued during the period Chola, Pāṇḍya and Vijaynagar rulers, roughly between 1118 to 1260 A.D. These inscriptions provided a reliable data for the study of coinage in Tamil country. In this paper, the author examines the inscriptions and presents his results in details. The coins mentioned in these inscriptions are Poṉ, Māḍai, Paṇam, Kāśu, Palankāśu, Pudukāśu, Anrāḍunarpalankāśu, Bhujabala Māḍai and Gandagoplan Māḍai. The Cholas issued coins in four metals. The Māḍais were of gold, which varied considerably in purity. The inscriptions at Tiruppalisvarar temple indicate that even during 13th century this temple received fairly good amount of gold coins. The names of the coins found in the inscriptions mostly belong to the later Cholas and Telugu Cholas. The coins were gifted for various offereings, for decoration and for the sale of land. In these inscriptons, the weight of the coins is not mentioned. The term Kalañju as weight of currency is also not found there. Only the number of coins or the amount of money is mentioned. The author gives a table in the paper, which shows the amount of money and the purpose of the gift made during the period of various kings in the inscriptions with regard to the endowments to the temple.—B.K.

148. Verma, T.P. :- *The Evolution of Kushāṇa Title.*

JNSI, LII, Pts. 1-2, 1990, pp. 58-66.

Kushāṇas ruled over a far wide spread area than any other dynasty of foreign origin. The rulers of the dynasty had a variety of titles, which are mentioned on their coins. The author discusses here the different titles of the Kushāṇas on the basis of numismatic evidence. On the basis of coin

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legends five terms are associated with the Kushāṇa king Kujula. The terms are (i) Kasasa, (ii) Kadphasa. (iii) Kushanasa, (iv) Yavugasa and (v) Sachadharmasthitas. The author interprets in detail all these terms. The atuhor also discusses the imperial titles of Wima Kadphises, such as *Devaputra, Kushāṇaputra, Shāhi, Mahārāja, Rājātirāja, Sarvatoga-Iśvara* and *Mahiśvara*.— B.K.

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V- GEOGRAPHY

149. Benwick, Gimkowa :- *Mao Shan Revisited.*
EW, XXXV, Nos. 1-3, 1985, 277-282.

This is conclusion of the previous article of the author published in this review in 1974 regarding the visit he made as early as 1947 to Mao-shan, one of the sacred mountians of the Taoist religion. In the article of 1974 the author reported that he could not visit the place second time, nor did he hear anything from Taoist monks living there since 1948. In spite of all difficulties, the author could revisit the region after an interval of 38 years. Points out difference in Mao-shan of 1947 : (I) Access to the Mao-shan has become easy and motorable, earlier most of the distance was covered on foot. (ii) The mountain is no longer bare, it is covered by trees. (iii) The convent on the highest of the peak is still there. Most of the previous buildings are still existing and a few new portions have been added. (iv) The author saw only three Taoist monks in the convent whereas, earlier, the number was much more. (v) There is now no library, no school to prepare the new Taoist monks. (vi) The caves, that the author could see with a great difficulty are easily accessible. (vii) The author was shown the jaded seal of Mao-Shan and a few other precious things. The precious holy sword with seven inlaid gold stars has been unfortunately lost. — N.K.S.

150. Ghosh, Probhat Kumar :- *The Gangaridai of the Classical Writers.*
QRHS, XXVII, No. 4, 1988, pp. 44-52.

It appears from Greek and Latin accounts based on the contemporary Greek chronicles of Alexender's invasion on India, and the last work of Megasthenes (The Greek Ambassador to the court of Chandra Gupta Maurya), that the great Macedonian conqueror did not proceed beyond the river Beas, when he heard about the mighty army of the king of the Prasii and the Gangaridai. According to the accounts of the foreign writers, the Prasii and the Gangaridai were the two nations who dwelt on the lower Gangetic valley, upto the confluence of the Ganges with eastern sea i.e. the Bay of Bengal.

According to the classical writers Gangaridai streetched from the Ganga to the northern end of the Kalinga Kingdom in the suth direction and the eastern end of the Magadha Kingdom, in the northern direction.—D.D.K.

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151. Madan, A.P. :- *Did Govinda II Rāṣṭrakūṭa Invade Northern India?* KURJ, XXII, 1988, pp. 3-5.

The Rāmeśvaram inscription vaguely refers to the exploits of Govinda II's elephant forces in the region watered by the Ganges. N. Venkataramanayya took the passage in the inscription to mean that during his reign, Govinda II invaded the Jamna-Gangetic Doab and sacked the capital of a king called Indra and on the authority of Jinesena's Harivaṃśa, identified king Indra with Indrāyudha of Kanauj. The view expressed by N. Venkataramanayya and explained further by D.C. Sircar who tends to make the expedition led under Dhruva (younger brother of Govinda-II) in the capacity of a general of his brother is not supported by any historical evidence. Further, the view expressed by N. Venkataramanayya and D.C. Sircar go against each other. A.P. Madan says that the inforamtion of the Rāmeśvaram inscription is rather vague and unauthentic and has to be rejected outrightly. The passage of the inscription neither gives the full name of the king nor other relevant details concerning the northern expedition of Govinda-II. Moreover, it does not stand to reason that the records of the time of Govinda himself should miss such an important and boastful event if at all it happened. A person like Govinda II who had no inclination of his kindom cannot be expected to lead an expedition to the distant north. The expedition was in fact, led by Dhruva about whom definite and specific references are found in the Wani-Dindori, Radhanpur and Sanjan records.— P.G.

152. P. Ajith Prasad & Hegde, K.T.M.:- *Prehistory of the Orsang Valley.* JAIH, XVIII, Pts. 1-2, 1988-89, pp. 62-87.

The paper begins with the description of the geographical location of Orsang valley along with its area. We also find a hint about its environmental setting and climatic conditions. It also makes mention of various edible plant products that support inhabitants of the valley. Under the head, Quarternary Stratigraphy the paper gives an account of different types of layers contained in its soil. They are six in number. Later on, we find a table pertaining to primary and secondary localities in the middle Orsang. The paper also contains certain figures pertaining to the soil structure of the valley. In a nutshell, the paper contains significant information about the pre-history of the Orsang valley.— I.S.

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153. Raghavan, V. :- *Kapālamocana : An Ancient Holy Place.*
Pur., XXXII, No. 2, 1990, pp. 143-145.

Following the note of Devendra Handa (Purāṇa 1968) on a Kapālamocana Tīrtha in Kurukshetra and (Purāṇa 1969) of the same name in Kashmir. Shri A. Ghosh drew attention (Purāṇa XI, July 1969) to the *tīrtha* of that name in Varanasi mentioned in the copper plates of Govindachandra and *Vāmana Purāṇa.* Shri Ghosh referred to Dr. Motichandra's Hindi book on the History of Kashi giving Puranic references to the *tīrtha* in Varanasi. Description of this Kapālamocana *tīrtha* in Varanasi in the *Kūrma Purāṇa* is also available. While, Śiva as Kapālin bearer is well known, it is surprising that there are several divergent accounts explaining the myth behind it. Some of the myths are narrated in this article.— D.D.K.

154. Sohoni, S.V. :- *Geographical Basis of Kālidāsa's Works.*
ABORI, LXX, Pts. 1-4, 1989, pp. 221-233.

The problem of locating Rāmagiri can be resolved very easily and quickly, and that too in terms of the *Meghadūtam* itself. Two details of the relevant stanza in *Meghadūtam* have to be taken into account. The cloud had been advised earlier to move northwards from Rāmagiri, the Yakṣa found it necessary to mention a slight change in that direction, after passing over the Mālakṣetra and going straight he was expected to reach Vidiśā. The distance between Rāmagiri and Mālakṣetra is meagre. It would be fairly near Rāmtek. Similarly, Kālidāsa has given a good account of other places in India. – D.D.K.

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VI – HISTORY

155. Bhadani, B.L. :- *Satrahavīn Śatī men Mewāra kī Grāmīṇa Arthavyavastha men Chaudharion kī Sthiti (Condition of Chaudharies in Rural Economy of Mewāra in the 17th Century-A Study). (Hindi).*

Śod. Pat., XLII, No. 1, 1991, pp. 5-19

The paper is based upon the documents of Bilārā collection. Bilārā has remained a significant place of Mārawāra. Most of the documents are in form of messages and letters issued to then Chaudharies of Bilārā by thr rulers of Jaipur and Udaipur. The writer admits to have studied the documents according to separate areas. The first group of six documents pertains to Kāyalāṇa village of Pargana Gorwar. The oldest document is about a Persian wheel issued to Chaudhary Rohatāsa for Kāyalāṇa village. Similarly, there are other documents, which provide the evidence issuing Persian wheels to other Chaudharies. In yet another document, Mahārāṇā Rāja Singh issued a message to Chaudhary, Rajasī instructing him to settle in village Khimale. The study of the document confirms the fact that Chaudhary was a significant officer of revenue administration. The paper reproduces the text of as many as eighteen documents that go to support the condition of Chaudharies in the rural economy of Mewāra in 17th century A.D. – K.R.

156. Bhargava, P.L. :- *On the Historicity of Rāma.*

VUOJ, XXXII-XXIV, 1989-91, pp. 17-22.

The evidence at our disposal leaves no room for doubt that Rāma was a historical king who was born in and ruled over Ayodhyā in the later Vedic age. The genealogy of Ikṣvāku kings is given in twelve Purāṇas and all of them agree in assigning a definite place to Rāma in this genealogy. The accounts of the Purāṇas are based on the records of the Sūtas or bards who were attached to the courts of the kings in the Vedic age. Moreover, many names of Rāma's ancestors (like Ikṣvāku, Māndhātṛ, Purukutsa, Trāsadasyu etc.) are found in the itself, Hariścandra and Rohit in *Aitareya Brāhmaṇa* and Bhagīratha in *Jaiminīya-Upaniṣad-Brāhmaṇa*. Among the descendents of Rāma, the name of Hiraṇyanābha

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occurs in the *Praśna Upaniṣad* where he is expressly called Kausalya, i.e. king of Kosala. The *Ṛgveda* and the Purāṇas agree in assigning Rāma to the later Vedic age (i.e.1500 B.C.). Rāma's name occurs in the tenth and last book of the *Ṛgveda*, the hymns of which were composed in the later Vedic age. Bhagīratha was the first Ikṣvāku ruler to found a kingdom in the Gangetic region, the region of Kosala. The city of Ayodhyā had come into existence in the later Vedic age since it is mentioned in a hymn of the *Atharvaveda*. We, therefore, need not doubt that it existed in the time of king Daśaratha and that Rāma was born there. – P.G.

157. Bhati, Hukum Singh :- *Solahavīn Śatābdī men Antararājyīya Sambandha (Inter State Relations in 16th Century (1515-1600 A.D.). (Hindi).*

Śod. Pat., XLII, No. 3, 1991, pp. 49-59.

The paper opens by declaring the later half of the 16th century an age of slavery. It contains a detailed account of the interstate relation during this period. It presents a brief but vivid description of the deteriorating interstate relations between Jodhapur and Bikaner, Jodhapur and Chittaura. As a result, only Mewāra and Māravāra became the two states that could offer resistance to Mugalas. Hence, the relations between them were cordial. The writer gives an account of the mutual interstate relations among all the states of Rājasthāna. It can prove helpful from the historical point of view. – K.R.

158. Chattopadhyay, Aparna :- *Nurjahan – Some Analysis of her Influence on Jahangir.*

VUOJ, XXXII-XXIV, 1989-1991, pp. 191-203.

The author comments quite otherwise observation of Beni Prasad which gives the idea that after marrying Nurjahan at the age of 43 Jahangir had become an inactive man both mentally and physically. According to him, Jahangir was quite active until his death and mentally he was quite an active man even some years before his death. The account of Pelsaert written in 1626 is based on his experiences gained at Agra Court during the period between 1620 and 1626. It seems since 1620 Jahangir has stopped taking active interest in administration and had left the Government in the hands of Nurjahan. But different statements made it clear that Nurjahan was not the absolute ruler even

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then and that the supreme authority, still remained with Jahangir. So we cannot say that Jahangir had become a mere puppet in the hands of Nurjahan. In Pelsaert's account, it is clearly maintained that Nurjahan had to elicit consent from Jahangir for her desired plans, projects and final decisions of matters. – P.G.

159. Choudhary, Deba Prasad :- *A Few Myths About Militant Nationalism in India and the Hindu Resurgence.*

QRHS, XXVIII, No. 3, 1988, pp. 4-11.

The nineteenth century Hindu resurgence powerfully inspired the militant nationalists of India, but this influence was neither all pervasive in the early phase of movement, nor was it a lasting one. The Hindu influence was strong in Aurobindo's group, but there were other groups also in Bengal and the influence of region declined among the Bengali militants after 1908. The militant who went abroad became vigilant.—D.D.K.

160. Datta, Karubaki :- *A Portuguese Travel Account of 18th Century Bengal.*

QRHS, XXVIII, No. 3, 1988, pp. 20-28.
QRHS, XXVIII, No. 4, 1989, pp. 10-18.
QRHS, XXIX, No. 1, 1989, pp. 48-57.

This travel account of Bengal, by a Portuguese doctor, Paulo Taxeira, the Chief Surgeon on board of the ship 'Nossa Senhora da Concepcao e Sao Fransisco Xavier" is a part of his diary kept for the king of Portugal in 1737, now in the National Library of Lislon, Portugal.

It contains a brief description of the people of Bengal, divided by the author into two gorups, viz., the Hindus and the Muslims, their social status, religious ceremonies and economic conditions. It also has a brief account of coinage, currency and prices prevailing at that time in Bengal. He has given a vivid account of the administration by the Nawab, his personal luxurious life, the status of Hindus, their customs and manners etc. — D.D.K.

161. Goyal, Shankar:-*Mahārāja Gupta se Samrāṭ Samudragupta Paryanta Itihasa (The New Tendencies in Writing History from Maharaja Gupta to Samudra Gupta). (Hindi).*

Śod Pat., XLIII, No. 1, 1992, pp. 14-35.

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The paper throws sufficient light on new tendencies adopted by the writers involved in writing history from Maharaja Gupta to Samudra Gupta. The writers of the past quoted the inscription and the literature to support their views whereas the present writers prefer to take into account the political aspect as well. It also provides brief hints about the period of Candra Gupta I and Samudra Gupta. He concludes with the remark that it was a period of overall human development. That is why it is considered to be the golden age of history. — K.R.

162. Goyal, Shankar:-*Samrāṭ Candragupta Vikrmāditya se Samrāṭ Skanda-Gupta Paryanta Itihāsa Lekhan kī Navīna Pravṛttiyān (New Tendencies in Writing. History from Candra Gupta Vikramāditya to Skanda Gupta). (Hindi).*

Śod. Pat, XLIII, No. 2, 1992, pp. 36-53.

This paper tries to throw light on the reign of Vikramāditya, which has become unforgattable. According to it Vikramāditya belonged to Vaiṣṇava creed. It also presents before the reader an account of the reign of Kumara Gupta whose age was that of peace. Different writers support the view expressed in the paper. It also makes a mention of Skanda Gupta, Narasingh Gupta, Balāditya I, Kumara Gupta II, Kramāditya and Buddha Gupta Vikramāditya. It also throws new light on the new disputes about the civilization during Gupta period, which is known as both — Golden Age and Classical Age. It goes to quote different historians in support of the different views. The paper concludes with a remark from Goyal who feels that the historians who ignore *Meghadūta* and *Raghuvaṃśa* are undoubtedly prejudiced. — K.R.

163. Habibuddin, S.M. :- *Radical Nationalism of Hasrat Mohani and India's Quest for Freedom.*

QRHS, XXVII, No. 4, 1988, pp. 60-68.

The Indian National Movement was like a vast ocean to which many streams of different hue and colour flowed making it a multidimensional and heterogeneous phenomenon. Hasrat Mohani (1878-1951) was one of those leaders who provided new dimensions and force, to the process of political change during the first half of the twentieth century. In the words of Professor Hiren Mukherjee, "Often called in his life time a fanatic and today almost forgotten. Hasrat Mohani eminent as patriot and poet was intrepid and thoughtful figure whose like is difficult to find and

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who should remain firmly enshrined in our national memory." He was a great orator, followed the policy of Tilak and went to jail several times. He was against division of India and after partition remained in India. His life and service for the nation has been related in this article.-D.D.K.

164. Hemaraja :- *Kyā Ārya Loga Videśī the? (Were Aryans Foreigners?). (Hindi).*

BMA, XXXVII, 1986, pp. 61-63.

The time, since Indian culture is being critically examined, Indian Aryans believed to be originally inhabitants of central Asia. There might have been different views regarding the exact time of their entry into India but regarding their foreign origin, the scholars had almost been unanimous. Here attempt is being made of critically examine the earlier theories by reviewing the arguments considering the archaeological finds of Hastinapur – i.e. painted grey ware culture of wheat eaters against rice eaters of central Asia. The arguments further confirmed through excavations of Bahadrabad (Saharanpur) i.e. copper hoard find. Argues that on the basis of Bogaj-Kyoi inscriptions wherein various powers of nature are worshipped during 14th c. B.C., it is not possible to link Aryans with central Asia. — N.K.S.

165. Javaliya, Sharad :- *Brahmabhaṭṭa Rāvon kī Ṭāka Śākhā aura Vaṃśa Prasāra (Ṭāka Branch and the Expansion of Dynasty of Brahmabhaṭṭa Raos). (Hindi)*

Śod. Pat, XLII, No. 4, 1991, pp. 28-37

The paper opens with the description of the origin of Rao caste. According to it they belong to Kṣatriya and Ṛṣi dynasty. They are also known as Brahma Rāo, Sūta or Māgadha. They were honoured in royal courts as poets, consultants, gurus and warriors. So far as the Ṭāka Rāos are concerned, they are said to have originated from Kachhavāha the royal dynasty gave birth to many famous poets and the men of the history. The paper also gives a chronological detail of the expansion of this branch, which continued from V.S. 1242 to V.S. 1906. It conclueds with the remark that Ṭāka Śākhā of Brahmabhaṭṭa Raos gave birth to many poets. Their works and life sketches should be obtained from their families and brought to light.—K.R.

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166. Jha, Damodar :- *Ārya evam Unkā Mūla Sthāna (Āryans and Their Native Place). (Hindi).*

Śod. Pat, XLII, No. 4, 1991, pp. 5-11.

The paper begins with the description of two main principles adopted by the western Sanskrit scholars about the national history. They are : i. Āryan is a race, ii. they migrated from outside and conquered non-āryans and Drāviras. This backgournd put a question mark on the native land of Āryans. The paper also contains the etymological definition of the word Āryan and number of times it is used in Vedic literature. It further elaboratres the meaning of the word according to the context of its use in the Vedas. It also takes into account the opinions of the Indian historians. The excavation of Indus valley has also been mentioned in support of the Āryans having migrated from some other land is totally, baseless. In fact, the native land of the Āryans is Sapta Sindhu, Brahmavarta and Āryavarta. —K.R.

167. Joshi, Maheshwar P. :- *Śaṅkarācārya, Lakulīśa — Pāśupatas and Uttarākhaṇḍa.*

ABORI, LXX, Pts. 1-4, 1989, pp. 266-272.

Uttarākhaṇḍa comprising the hill districts of U.P. is noted for its rich wealth of ancient temples and sculptures, majority of which is associated with Śaivism. The earliest remains associated with Śiva are the Kuṇanda coins datable for 2nd century B.C. to early 3rd century A.D. Katyuris are the lineal descendants of the Kuṇindas. They had settled at Kārttikeyapura (modern Baijnath, Kumaon). Śaṅkarācārya (788-820 A.D.) visited Himalaya including Nepal and uprooted Buddhism and Brahmanical religion then.

Lakulīśa Pāśupatism also gained popularity in this area which survived till the close of the 13th century. — D.D.K.

168. Khan, Yakub Ali :- *Jhālā Jālima Siṃha kā Bhū-Prabandh (The Land Management of Jhālā Jālima Siṃha). (Hindi).*

Śod. Pat.,XLII, No. 3, 1991, pp. 8-15.

The paper opens with a brief introduction of Jhālā Jālima Siṃha (1730- 1823). He is considered to be a master in the field of agriculture revenue and irrigation. He categorised the land into eight classes and fixed the revenue according to the class of land as well as the facilities of irrigation. He also got the land measured. A revenue board was also got

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established by him. Its main functions were to recover land revenue and make the land cultivable. It was due to the efforts of Jālima Siṃha that the state remained unaffected by the natural calamities like famine.— K.R.

169. Maheshvari, Nandi :- *Maṇḍalagaḍha Durga ke Aprakāśita Lekha (Uunpublished Documents of the fort of Maṇḍalagaḍha). (Hindi).*

Śod. Pat., XLII, No. 2, 1986, pp. 49-50.

The paper brings to light the two unpublished documents of the Fort of Maṇḍalagaḍha. They bear the date V.S. 1852 and 1853. These documents prohibit the killing of fish and birds, as well as the sacrifice of animals in the temple. It cocludes with the reproduction of the documents in original.— K.R.

170. Majumdar, K. :- *Recent Trends in Indian Historiography.*

QRHS, XXVIII, No. 3, 1988, pp. 12-19.

Indian Historiography has come a long way since the independence; its character too, has been changing over the years. The growing volume of historical literature reflects the great variety of themes and great variety in their interpretation. New grounds have been broken in the identification and use of source materials along with, have developed new techniques of enquiry, examination and elucidation of historical facts.

Sophisticated methods of interpretation and analysis have gone into the formulation of historical themes and a trans-disciplinary approach has been adopted in the interpretation of historical events.

Writing history today is no longer just an academic interests, it is almost a mission with a definite objective, a purpose.—D.D.K.

171. Mishra, Shyam Manohar :- *The Origin of the Ikṣvākus of Āndhradeśa.*

BMA, XXXVII, 1986, pp. 11-16.

The origin of Ikṣvākus of Āndhradeśa is wrapped in obscurity; the author feels hitherto it recieved a rather summary treatment. This is an attempt that critically discusses the relevant data and the views of earlier scholars relating to this problem. Opens with citation from *Ṛgveda* and supports through *Atharvaveda*, *Pañcaviṃśa Brāhmaṇa*, *Jaiminīya Brāhmaṇa* and *Śatapatha Brāhmaṇa*. Further, in support cites Pāṇini's

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Aṣṭādhyāyī and Patañjali's *Mahābhāṣya*. Also takes up citations from modern works and dictionary of Pāli proper names, *Mahāvaṃśa*, *Rāmāyaṇa*, *Vāyupurāṇa*, *Raghuvaṃśa*, *Matsya Purāṇa* etc. Concludes that the lineal affinity of the Ikṣvākus of Āndhradeśa with Vedic Puruṣa, Cuṭus or the Sātavāhanas lacks evidence to prove. Further informs that it is difficult to determine the date of immigration of northern Ikṣvākus to south.—N.K.S.

172. Mishra, Suresh Chandra :- *A Historiographical Critique of the Arthaśāstra of Kauṭilya.*

ABORI, LXX, Pts. 1-4, 1989, pp. 145-162.

Situating precisely the *Arthaśāstra* of Kauṭilya on the vast canvas of Indian history has been a conundrum for the historians of this century. The learned author has made an attempt to discuss the date of this work on the basis of the writing of about thirty scholars from different camps— Indian, British and German.

The discovery of *Arthaśāstra* in 1905 and its publication in the Indian Antiquary by R. Shama Sastry in 1909 was a great gift to the nationalist historians. He remarked that Kauṭilya lived and wrote his famous work KA between 321 and 300 B.C. He was the minister of Chandra Gupta Maurya, hence he belonged to the fourth century B.C.— D.D.K.

173. Naidu, Ch. M. :- *Rift Between Bose and Gandhi : The Calcutta Congress (1928).*

QRHS, XXVII, No. 4, 1988, pp. 35-43.

The Calcutta Congress of 1928 like the Surat Congress of 1907 saw a great rift between the extremists in leftists and the rightists. A sort of reconciliation was reached, though the rightists grabbed victory in voting by virtue of the astute leadership of Gandhi. At Calcutta Congress some deep ingrained ideological differences arose between the two groups. But a salient feature is that they were not headed by two eminent persons Subhas chandra Bose, a dynamic and young leader of the extremist forces and Gandhi, the seasoned politician and champion of orthodox forces. Gandhi prevailed and emerged successful. There were several other meetings and both categories of elites — Motilal Nehru, Jawaharlal Nehru, Sardar Patel, Aurobindo, C.R. Das etc. joined the movement and gained independence for India. — D.D.K.

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174. Pathak, Neeraja :- *Solahavīn Sadī men Mewāra Mārawāra Sambandha (Mewāra and Mārawāra relations in 16th Century). (Hindi).*

Śod. Pat.,XLII, No. 3, 1991, pp. 60-68

The paper considers 16th century to be an age of change. It has taken into consideration the rulers that ruled over Mewāra and Mārawāra. Their mutual relations have also been highlighted. They were mostly interdependent. They helped each other at the time of any invasion from outside. They also had matrimonial relations that added to their friendship. The study of the mutual relations between Mewāra and Mārawāra in the 16th century shows it to be an age of mutual tension, hostility as well as infancy. The mutual conflicts weakened their strength that resulted in establishing the Mughala power in Rajasthan which had a great effect on the culture of Rajputas. —K.R.

175. Patra, A.N. :- *Nineteenth Century Bengal : A Select Bibliography.*

QRHS, XXVIII, No. 3, 1988, pp. 39-60.

QRHS, XXVIII, No. 4, 1989, pp. 53-56.

This select bibliography belongs to the National Library, Calcutta, which consists of books, tract and pamphlets. With the exception of a few foreign titles, almost all the documents have been published at Calcutta. A title indicating the services rendered by the Brahma Samaj by Upindranath, Bal was published at Lahore in 1928.—D.D.K.

176. Rai, Upendranath :- *Megasthanīza kī Palibothrā (Palibothrā of Megasthanīza). (Hindi).*

Śod. Pat.,XLII, No. 2, 1991, pp. 64-74.

The paper begins with the question as to why Palibothrā is considered to be Pataliputra. It also quotes references from Strabo. According to him, this town was situated on the joining point of two rivers. One of which is Gangā. Taking different references into account the writer comes to the conclusion that Prācya Janapada is situated at a place where Gangā and Yamuna flow. Palibothrā was also situated in this very Janapada. Hence, this Janapada was also known as Palibothri. Then the question is raised about the original Indian name of Palibothrā. The reply for it is the original Indian name was Palibothrā. In the end, writer quotes Diodorasa who writes that Herākliza founded many towns,

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Palibothrā was the vastest and the most famous all of them. Later on, many towns adopted republican administration but some of them maintained monarchy. Nobody knows what happened to Palibothrā. Finally, the royal tradition found in Greek descriptions proves Palibothrā to be Polibhadrā and insists to accept it as Pataliputra.—K.R.

177. Rai, Upendra Nath :- *Sandracottasa : Eka Vismṛta Samrāṭ (Sandracottasa : A Forgotten King). (Hindi).*

Śod. Pat.,XLII, No. 4, 1991, pp. 16-27.

The paper opens with the mention of the name of an Indian king Sandracottasa or Androcottusa. He is considered contemporary of Silūcasa according to some Greek and Latin writers. This paper throws light on the life of that king. It starts with the description of his early life. It also tells that he was neither Maurya nor Gupta. According to *'Kaliyuga Rājvṛttānta'* he was Chandra Shri of Andhra dynasty. *'Kaliyuga Rājvṛttānta'* is considered to be portion of *Bhaviṣyottara Purāṇa.* Then it discusses the name and title of the king and quotes various authorities to justify the same. There is a brief mention of his struggle with Silūcasa. Finally, it concludes that the Greek and Latin historians inform us about a forgotten king, a forgotten capital and a forgotten dynasty.—K.R.

178. Rai, Upendranath :- *Sandramasa yā Agrammasa Kauna Thā ? (Who was Sandramasa or Agrammasa ?). (Hindi).*

Śod. Pat.,XLIII, Nos. 3- 4, 1992, pp. 58-68.

This paper throws light upon the historical riddle about Sandramasa or Agrammasa. It quotes Devadasa and Kartiyasa to authenticate its view. The third reference is from Plutārka. All the three references are different. Plutārka has not quoted the name of any king whereas the second reference favours the name Sandramasa and the third one feels it to be Agrammasa. The paper also makes a mention of Nanda-dynasty as contained in Purāṇas, and comes to the conclusion that Sandramasa did not belong to Nanda-dynasty and its capital was not situated at Pātaliputra. It concludes with the remark that if we put up a false claim of knowing what we know not it can mislead the people.—K.R.

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179. Rawat, Ajay Singh :- *A Little Known Page of Mughal History (Rani Karnavati of Garhwal).*

QRHS, XXIX, No. 1, 1989, pp. 10-14.

There is a hearsay that in the 14th century Garhwal was divided into 52 principalities. Raja Ajay Pal of the Parmar dynasty consolidated these 52 principalities into one kingdom and became famous as 'Garhwal'. Rani Karnavati was a scion of this illustrious Parmar dynasty of Raja Ajay Pal. She was the spouse of Raja Mahipat Shah of Garhwal, who died in 1631 A.D. His son Prithvi Pal Shah was only a child of seven years when he became heir apparent, hence, his mother had taken the reins of the Government to rule the kingdom on his behalf. She was known by the name of 'Nak Katti Rani' i.e. a queen who chops off the noses. It is said that Shah Jehan dispatched a large army under Najabat Khan but he had a shameful defeat and in order to save their life the soldiers got their noses chopped off.—D.D.K.

180. Roy, Ranjit Kumar:-*Muslim Stand on Gandhian Civil Disobedience: A case Study of Bengal During 1930-34.*

QRHS, XXIX, No. 4, 1989-1990, pp. 20-29

In early 1930, Gandhi launched the Civil Disobedience against the British Raj. This second campaign of non-cooperation with the Raj was the most serious countrywide agitational challenge in the name of nationalism, which the British faced in their Indian Empire. The Bengal province also joined the movement, but the role of Bengali Muslims or their attitude towards Gandhian Civil Disobedience was not encouraging. Hindu Muslim Unity was seen during the carters strike. On the 1st of April, 1930 seven carters died of police firing — six Hindus and one Muslim. Thousands of Hindus and Muslims joined the mourning procession on 2nd April. Henceforth, the Muslim community started to join the freedom movement.—D.D.K.

181. Sagar, Poonam :- *Alliance of Peshwa Balaji Bajirao with the Emperor in 1741 A.D.*

QRHS, XXIX, No. 1, 1989, pp. 42-44.

This paper attempts to analyse that fact which forced the Emperor to enter into an alliance with Peshwa Balaji Bajirao in 1741 A.D. on the terms and conditions through the mediation of Sawai Jai Singh.

The Peshwa marched towards the North to seize Malwa in 1741. The Emperor appointed Sawai Jai Singh, Subedar of Agra with the object to

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repel Peshwa's invasion. Jai Singh found himself incapable to face the Maratha forces and sent Apamal with a message of friendship and for meeting with Peshwa. The meeting was held near Dholpur from 12th to 19th May, 1741, the agreement was arrived at with some provision. Jai Singh went to Delhi and told the Emperor Muhammad Shah who accepted the proposal. The terms and conditions have been discussed in detail in the article.—D.D.K.

182. Samaddar, Krishna:-*The Varendra Historian Akshay Kumar Maitra.* JAIH, XVIII, Pts. 1-2, 1988-89, pp.186-208.

This paper considers Akshay Kumar Maitra to be a Bengali historian rather than an Indologist. He has treated Bengal to be Varendra Bhumi i.e. pre-muslim Bengal. It is for this purpose, that Varendra research society was organized. He was honoured by Baṅgīya Sāhitya Pariṣad as well as the British Government. He wrote a book named *Siraj-ud-daula.* He has picturised him as a symbol of nationalism. He has tried to depict him as more unfortunate than wicked. In his other book 'Mir Kasim' Akshay Kumar says that he sacrificed his life for protecting his subjects. To conclude we can say that Akshay Kumar founded the great tradition of objectivist writings in 20th century Bengali historiography.—K.R.

183. Sharma, Govardhan :- *Lāvā Sardāra Gaḍha Ṭhikāne kā Itihāsa (History of Lāvā Sardāragarh). (Hindi).*

Śod. Pat.,XLIV, No. 1, 1993, pp. 22-61.

This paper deals with the history of Lāvā Sardāragarh Ṭhikānā. Originally, the predecessors of this lineage were the inhabitants of Multan Singh. This place existed in the age of *Mahābhārata.* This place is known as Moolasthāna in *Skandapurāṇa.* It provides the historical account of the Dodiya Sardaras from the beginning to the present day. First of them was Banavīra who occupied a major part of Giranāra Jūnāgarh area. The matrimonial relations with Yaduvaṃśī rulers added to their strength. During the reign of Akhamāla the power of Dodias in Banathali came to an end. His successors left Gujarat and established their state in Śārdulagarh. A brief account of their rule from the beginning to the present day proves them to be brave warriors. They went on keeping their reputation alive by proving their worth in the battles fought by them time to time. The history of Dodias declares them to be well-versed with the art of architecture.

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The paper also refers to various agreements that were executed by Dodias. During the 19th century, Thākura Manohar Singh Dodia became the ruler of Sardāragarh. He was very popular among the masses. Thākura Manohar Singh was a patron of the scholars and poet himself. He was succeeded by Thākura Sohan Singh Dodia, Thākura Lakṣmaṇa Singh and Thākura Amar Singh. The paper also makes a mention of different branches of Dodia Gharānā of Mewāra. They are Saṅdāvata, Gopaladāsota, Jayasinghota, Hathisinghota, Indrabhaṇota, Sardāra Singhota. In the end, the writer gives a detail of the lineage of Dodia rulers of Śārdūlagarh as well as that of the Dodia barons of Lāvā Sardāragarh.—I.S.

184. Sharma, Govardhan :- *1857 kī Krānti kā Śahīda : Rājā Bakhtāvara Amajherā (Rājā Bakhtāvara Singh Amjherā, A Martyr of 1857 Revolution). (Hindi).*

Śod. Pat.,XLII, No. 4, 1991, pp. 53-61.

The paper opens with the description of geographical situation of Amajherā. Then it provides us with a brief account of its history from the beginning to 1857. According to it in 1857, the area of Amajherā was 584 Kms. inhabiting population of sixty thousand. The heat of the revolution of 1857 touched this region of Mālawā on June 3, 1857. Bakhtāvara Singh of Amajherā was a supporter of Revolution. Finally, he was ordered to be hanged till death on Dec.21, 1857. Rājā Bakhtāvara Singh had seven queens. After his martyrdom, his queen from Sarilā gave birth to a son. His succesors are still alive. —K.R.

185. Sharma, Govardhan :- *Jāvarā Rājya— Udbhava, Vikāsa aura Anta (Jāvarā State— The Origin, Development and the End). (Hindi).*

Śod. Pat.,XLIII, No. 2, 1992, pp. 73-84.

The paper presents chronological account of the origin, development and end of Jāvarā state. It authenticates the contents through different references from various authorities. It came into being on Dec.21, 1817. The nawāb of Jāvarā helped the English army during first war of independence as a result of which he was honoured by Lord Canning with a rich reward. The nawāba Mohd. Ismila khan got many projects of social

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welfare executed and onward from 1869 Jāvarā came to be known as a place of pilgrimage of Jain creed due to Dādāvarī. The state was merged into Indian Union on August 25, 1948. The state has given birth to various renowned personalities in the field of literature, music, history, politics and social service. These include Dr. Kailash Nath Katju, N.V. Gadgil etc.—K.R.

186. Shendge, Malati J. :- *Floods and the Decline of the Indus Civilization.*
ABORI, LXXI, Pts. 1-4, 1990, pp. 219-263.

The decline and the fall of cultural phenomenon of the Indus civilization is an immense and highly complex process, which as a matter of fact should be studied from the actual available data. Two theories besides a host of minor ones, seem to be prominent regarding the Harappan and Mohenjo-daro civilization. One attributes the end and downfall of the migrating Aryans, the other more recent one, attributes to the tectonic changes in the earth's crust leading to sudden rise in the gradient of the Indus river at a certain point thereby creating an artificial dam in the river bed, which made the flood waters spread northwards (towards Mohenjo-daro). Both the theories have been presented here.—D.D.K.

187. Singh, Ashok Kumar :- *Saltanata Kāla men Hindu Jana-Vidroha (Hindu Mutiny During Dominion Age). (Hindi).*
Śod. Pat.,XLIV, Nos. 3-4, pp. 44-63

This paper throws light on various mutinies by Hindus during dominion age. It quotes the instances of various rebellions that occurred during dominion age of 300 years. According to it, the Hindu Public went on revolting once in five years. As we do not find the name of any leader, it means these were collective rebellions. The paper also consists of annexure pertaining to it to prove the authenticity of the facts contained in it.—K.R.

188. Singh, Rai Jasbir :- *Popular Dogra Resistence to the Occupation of Jammu by Maharaja Ranjit Singh — A Study of Two Dogra Ballads.*
QRHS, XXIX, No. 1, 1989, pp. 45-47.

Dedo Jamwal di bar and *Shamas di bar*, two Dogri folkballads are associated with the Dedo Jamwal and Shamas' revolt against Maharaja Ranjit Singh's authority over Jammu. First bar's hero Dedo Jamwal

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resisted against Khalsa army's sway our Jammu (1811-20 A.D.). The second deals with Shamas' revolt against the Sikh rule in Poonch area of Jammu in 1837 A.D.

Dedo was a Dogra Rajput of Jamwal, living in Jagati, a village lying in hills to the north of Jammu. He rebelled against the Sikh rule and faced Khalsa army led by Hukuma Singh Chimni. He was killed by army at Tarkhata Hill.

Shamas also was murdered deceitfully by Agar Khan. A resume of these events is noted in this paper.— D.D.K.

189. Sohoni, S.V. :- *Śyāmala's Last Curiosity.*
ABORI, LXXI, Pts. 1-4, 1990, pp. 185-193.

King Harṣa had ascended the throne at Thanesar in 606-607 A.D. Poet Bāṇa stayed at the capital town with the king for a short period and his account marked it clear that this happened very soon after his return to home. He had furnished several indications, which throw considerable light on the circumstances in which the narration of Harsa's career had just commenced. The initiative to open the topic was taken by the youngest cousin Śyāmala, it was at the instance of all the male members of the family who had gathered there to hear it, according to a plan previously, settled among them.

He narrated all the achievements of Harṣa, his victories, his magnanimity and sagacity during his reign.—D.D.K.

190. Somani, Ram Vallabha:-*Vāgara men Guhila Rājya kā Saṃsthāpaka: Sihara (Sihara— The Founder of Guhila State in Vāgara). (Hindi).*
Śod. Pat.,XLII, No. 3, 1991, pp. 5-7.

The paper opens with the mention of the mistake, according to which Sihara has been described as Sāmanta Singh's grandson. An inscription in Govardhananātha temple declares Singhale Deva to be Sāmanta Singh's grandson. The writer quotes various evidences of Jain historians. They go to prove that Sihara was son of Jaitra Singh, the ruler of Mewara. He had got no relation with Sāmanta Singh. He was only his successor.— K.R.

191. Sullere, Sushil Kumar :- *Candelavaṃśa ke Pramukha Śāsakon kā Kālānukrama (Chronology of the Main Rulers of Candela Dynasty). (Hindi).*

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Śod. Pat., XLII, No. 2, 1991, pp. 59-63.

The paper opens with the names of persons who tried to establish the chronology of Candela dynasty. This paper has attempted to organize the chronology of Candela dynasty in reference to copper plate of Kuṇḍeśvara. According to this paper, the first independent ruler of Candela dynasty was Dhaṅga. He ruled from 953 A.D. to 998 A.D. according to Cunningham. According to Ram Kumar Dixit, Sisira Kumar Mitra and Ayodhya Prasada Pandey he ruled from 950 A.D. to 1002 A.D. Finally, the writer feels that we can determine his time from 954 A.D. to 1000 A.D. Similar is the case with other kings of this dynasty. It concludes with the remark that chronology of Candela dynasty can be redetermined as under rule of Dhaṅga from 954 A.D. to 1000 A.D that of Gaṇḍa from 1000 A.D. to 1002 A.D. finally,. the time of Vidyadhara from 1003 A.D. to 1030 A.D.— K.R.

192. Tiwari, Shiv Prakash :- *Bastara kā Ucchiṣṭa Gāṇapatya Sampradāya (Ucchiṣṭa Gāṇapatya Community of Bastara). (Hindi).*

Śod. Pat., XLIV, Pts. 3-4, 1993, pp. 80-84.

The paper presents before us a brief account of the Ucchiṣṭa Gāṇapatya Community of Bastara. It is one of six communities of Gāṇapatya religion. It also provides the reader with a brief introduction of the origin and development. According to it, it seems that Ucchiṣṭa Gāṇapatya Community remained under influence of Kaula-Sādhanā-Mārgis as reflected by the idols. The paper makes a mention of various sculptures of Gaṇeśa that belong to Ucchiṣṭa Gāṇapatya Community. The paper ends with a guess that the devotees of the community used to accomplish their Sādhanā by establishing the idol representing the deity in the centre of the circle.— K.R.

193. Walia, Jagjiwan Mohan :- *Contemporary Persian Sources of Maharaja Ranjit Singh's Reign.*

QRHS, XXVII, No. 4, 1988, pp. 53-59.

The court language of Maharaja Ranjit Singh was Persian. Some outstanding works of his achievements are as under :-

Umdat-ut-Tawarikh by Sohan Lal Suri is the most comprehensive history of the Sikhs from Guru Nānaka until the association of Punjab by the British in 1849 A.D. It was published at Lahore in 1880. The chronicle comprises five *daftars,* each of which is sub-divided into parts. The details are as under :

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Daftar – I From Guru Nanak 1469 A.D. to the reign of Ahmad Shah Durrani 1771 A.D.

Daftar II From Sardars Charat Singh and Mohan Singh to the reign of Maharaja Ranjit Singh 1830 A.D.

Daftar III The event in his regime, 1831.

Daftar IV 1839 A.D.- 1845 A.D. Reigns of Sikh ruler Kharak Singh etc.

Daftar V The association of the Panjab 1845-1849 A.D.

Besides, this *Zafarnama-I-Ranjit Singh* by Dewan Amarnath and some other works have been discussed in this paper.—D.D.K.

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VII—INDIA AND THE WORLD

194. Arya, Surendra Kumar :-*Bauddha Granthon men Avanti Pradeśa ke Katipaya Sthānanāmon kī Pahacāna (Recognition of the Names of Some Places of Avanti Pradeśa as Contained in Bauddha Literature). (Hindi).*

Śod. Pat., XLIII, Nos. 3-4, 1992, pp. 26-31.

This paper provides an account of the names of the places of Avanti Pradeśa as contianed in Bauddha literature. The main of them are Markatārām Vihāra, Kañcana Giri Vihāra, Tailappa Nālī, Kururaghara, Saudhanga, Ujjainīya, Bihāriya Baudāsā, Veṇugrāma. The paper justified the recongition of the names, of these places on the authority of various authentic books. According to it archaeological comparative linguistics are the resoruces that can help in recognizing the names of ancient places.— K.R.

195. Bailey, H.W. :- *Three Archaic Indo-Iranian Works.*

JAIH, XVIII, Pts. 1-2, 1988-89, p. 17-18.

This paper deals with three Iranian words that have co-relation with ancient Iranian Sanskrit. They are *ka*, *er*, and *āy* 'water', 'earth' and 'open space'. All these three words occur in the languages of both the countries and can be helpful for the linguistic interpretation of both the language.—I.S.

196. Berberoglu, Berch :- *The Early Phases of Socialist Construction in the Soviet Union, 1917-1953.*

QRHS, XXIX, No. 1, 1989, pp. 20-31.

The great October Socialist Revoluton of the Soviet Union in 1917 led to the elimination of economic domination by foreign capitalists and local feudal and comprador – capitalist elements allied with it. With the complete destruction of the old social order and its replacement with a new one based on the scientific understanding of social forces guided by Marxist-Leninist principles, the revolutionary proletarian leadership set forth a vigorous program of socialist construction.

The Soviet Union went through several important phases in the course of its economic development – the period following the October Revolution, the period of "War Communism (1918-21)", the period of

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the "New Economic Policy (1921-28)" and the five year plans in the post 1928 period, have been shown in this article. — D.D.K.

197. Citalwava, Rava Ganpat Singh:- *Marūmaṇḍala kī Dhārānagarī Bhīnamāla (Bhīnamāla, Dhārānagarī of Marūmaṇḍala). (Hindi).*

Śod. Pat, XLII, No. 4, 1991, pp. 66-69.

The paper opens with the comments that Bhīnamāla a town of the wealthy people was sometime known as Dhārānagarī of Marūmaṇḍala. Due to misconception, some people began to link it with famous town Dhārā. Then it quotes certain incidents that go to prove that when Dhārā attained supermacy after the arrival of the Paramāras in Marupradeśa Bhīnamāla was adored with the simile of Dhārā due to its earlier background. — K.R.

198. Gawlikowski, Krzysztof :- *The School of Strategy (Bingjia) in the Context of Chinese Civilization.*

EW, XXXV, Nos. 1-3, 1985, pp. 167-210.

The theory elaborated by the ancient startegists is one of the greatest achievements of Chinese thought. At the same time it is, perhaps, the most complex and puzzling element in Chinese intellectual heritage. In this study included are the results of the deliberation upon Chinese military culture initiated in 1967 at the institute of Political Science in Warsaw University. These studies have been continued in the Institute of Far Eastern Studies, Academy of Sciences of the USSR, in the Institute of History, Polish Academy of Science, in the Institute of History, Hanoi and in the Istulo Univeristiario Orientle in Naples. In order to understand Chinese civilization one has not only to study the Right way, promoted by Confucianist, but also the way of Deception promoted by the startegists and a particular way of combining them both. Explains that the theory was unique in development but it lacked propagation, points out the importance of the school of thought. — N.K.S.

199. Gupta, Kalyan Priya :- *Indian Influence on Early Buddhist Art and Architecture in Thailand.*

JAIH, XVIII, Pts. 1-2, 1988-89, pp. 8-16.

See Under Sec.- II.

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200. Kondo, Eiko :- *Three Albums of Surimono Preserved in the Biblotheque National in Paris.*

EW, XXXV, Nos. 1-3, 1985, pp. 211-264.

Interest in the art of the *Surimono* has been growing rapidly in Europe and various studies of this type of wood engraving have now been published. *Surimono* are illustrated cards, printed for various occasions that reproduce poems of the genre known as Kyöka or private entertainment programmes that were distributed to friends and acquiantances. The present renewal of interest may lead to reconsideration of the *Surimono* in Japan, where at the moment, scarce attention is given to this type of publication. Examines three albums in detail, which have been termed as not so refined but certainly were alive and vigorous. The illustrations accompaying the poems were made not by salaried government or court artists but by craftsmen who lived among people and who therefore shared their tastes. The description includes: Introductory history, Bibliographical data in a comparative layout; Explanation regarding the Circumstances in which the Albums were made; includes even unprinted works; *Surimono* created for particular occassions; Saitan-surimono; E-goyomi and *Surimono* in series.—N.K.S.

201. Opeit, Illona :- *India as Depicted by a Greek Traveller in the 6th Century A.D.*

JASB, LXII-LXIII, 1987-88, pp. 28-39.

'Christians Topography' in 12 books written by Cosmos Indicopleustes, *'Cosmas the Traveller to India'* is a unique treatise on history and culture of some Asian countries. The date of the composition of this work can be deduced with certainty from some passage between 547 and 550 A.D. From his memoirs we learn that he was a merchant (in 2,54), he says textually, "where we merchants from Alexandria and Ela were exercising our trading business in the harbour of Axocem," and a native of Alexandria in Egypt, which at that time was a part of Byzentine Empire. Vol. 2 of this work describes the geography and book II is the description of Indian plants and animals besides commercial transaction with different countries. — D.D.K.

202. Salahuddin, S. Azeemunisa :- *Muslim League – Indian National Congress Relations 1937-1940, A Brief Analysis.*

JPHS, XXXIV, Pt. 4, 1986, pp. 241-268.

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Partition of India took place in 1947. This is one of the major events of South Asian History in the 20th century and has conditional Indo-Pakistan relations ever since, and will continue to have incalculable implications for the future as well. The purpose of this study is to focus attention on the crucial period 1937-40, during which supreme decision to struggle for a separation was taken by the Muslim community, and the thesis of this paper is that the Hindus and the congress were responsible for this partition having left for the Muslims no just, honourable or worthwhile alternative. D.D.K.

203. Singh, Alok Kumar & Vidyarthi, M.L. :- *India's Foreign Relations with Soviet Union in 1941-42.*

QRHS, XXIX, No. 1, 1989, pp. 58-60.

During the war years, the Soviet Union was pre-occupied with the international affairs near home and hardly had any time to devote its attention to seemingly remote affairs of a country like India. Moreover, most Indians under the guidance of the Indian National Congress were anti-British and so the Indo-Russian relations passed through a phase of indifference generally. Commenting on the attitude of the Russian people towards India, Jawahar Lal Nehru had also remarked that it was impossible to draw any conclusion. Unlike in China and America, the Quit India Movement produced only echoes in Soviet Union. After 1942, Soviet interest in India had diminished. The amity between Russia and India witnessed in the post independence period of our country was nowhere visible in the years 1941-42. — D.D.K.

204. Vyas, Lakshmi Kant.:- *Atīta ke Garta men Aitihāsika Nagarī,*
& Purohita, R.K *Nāgaḍā (Nāgaḍā :- A Historical Town in the Chasm of Past). (Hindi).*

Śod. Pat., XLII, No. 4, 1991, pp. 68-81.

The paper begins with elaborating the significance of Nāgaḍā, which is mentioned as Nāgahṛda or Nāgadraha in Sanskrit rock inscriptions. Some people unjustifiably link it with Nāga Dynasty. In fact like many other towns, this town too has been named after its founder Nāgāditya. This town was founded in 6th century. Later on , the paper elaborates the significance of historical tradition of this town. It also presents before us the brief sketches of various shrines that support the view contained in it. It concludes with the assertion that the area named Nāgaḍā has

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remained famous as the capital of Mewara which was later on shifted to Ahara and finally to Chittaura. The present generation may forget it but its brilliant history can never be suppressed. It will remain ever known as a cultural heritage, due to its ruins. – K.R.

205. Warier, Lakshmi :- *Sanskrit and German : A Comparative Study.* Ptr.,XXII, Nos. 1-2, 1995, pp. 27-31.

Sanskrit is becoming more and more popular in western countries and many western scholars have been trying to study its rich literature. The knowledge of these scholars in various branches of science is known to the world and many a scholar took up indological studies in the right earnest. Among them were hundreds of German Scholars who were engaged in Indological Studies in the past few centuries. Some of them like Max Mueller and Goethe not only learnt Sanskrit language and literature but also made the divine language and the great works popular in German speaking countries through their own works and translations into German language. Sanskrit is more popular in Germany, due to the close affinity of these two languages have with each other. Some examples have been presented in this paper. — D.D.K.

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VIII – LAW, POLITY AND ADMINISTRATION

206. Bahura, Gopal Narayan :- *Haridāsakṛta Lekhaka Muktāmaṇi men Varṇita Rājakīya Śālāen (The Government Houses Mentioned in Lekhaka Muktāmaṇi by Haridāsa). (Hindi).*

Śod. Pat., XLIII, Nos. 3-4, 1992, pp. 5-25.

The paper presents before the reader the list of government houses as mentioned in *Lekhaka Muktāmaṇi* by Haridāsa. The book is composed in simple metric chandas in Sanskrit. It is divided into four sargas. The fourth sarga deals with the description of politics, the praise of service etc. The word, Śālā denotes a house which means community hall, rest house etc. The book makes a mention of Vastraśālā, Bhūṣaṇaśālā, Sugandhaśālā and similarly it makes a mention of thirty six government houses. The paper also consists of a table which presents a list of the thirty six government houses as contained in *Lekhaka Muktāmaṇi*, government houses found by Savaya Jai Singh and the workshops mentioned in the book *Rājarīti Nirūpaṇa*. — K.R.

207. Moghe, Santaram G.:- *The Concept of Witness in the Mahābhārata and Dharmaśāstra Literature.*

VUOJ, XXXII-XXXIV, 1989-1991, pp. 135-140.

The *Mahābhārata* has contributed thoughts on the concepts of a witness in respect of speaking the truth, untruth, censuring the deeds, not ensuring the deeds, quality of transferring the sin to the performers of the act and witness and unacceptability of a witness on the grounds of profession, the social relations of a person. The Dharmaśāstra however connects the concept of a witness with the fruits of heaven and hell and thereby shows it spatiality as compared with the thought in the *Mahābhārata* which concentrates on the direct dire consequences in respect of *iṣṭāpūrta*.— P.G.

208. Raghavan, V. :- *Rājanīti Section of Purāṇārtha Saṅgraha.*

Pur., XXXII, No. 1, 1990. pp. 230-249.

Chapter XI of the *Purāṇārtha Saṅgraha* also known as *Lakṣmī-*

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nārāyaṇīya by Veṅkaṭarāya deals with *Nīti* or proper conduct and *Rājanīti* or polity. Each principle or maxim is enunciated in one line and in the next line, illustrated with an episode from the *Itihāsa Purāṇa* literature. Kṣemendra's *Cārucaryā*, a didactic work and Gumāni's *Upadeśaśataka* also adopted this method. The illustration gives in this section, when pursued offered really, difficult and sometimes intriguing material. They were drawn from diverse sources and some of them being out of the way and even obscure and it was a difficult task to trace them to some source. However, the work has been completed and varient readings have been indicated in the footnotes.— D.D.K.

209. Rajendra, C. :- *Democratic Principles in the Polity of Ancient India.* VUOJ, XXXII-XXIV, 1989-91, pp. 121-134.

The Vedic king could conduct smoothly only when he could arrive at a consensus with the popular assembly. The absence of absolute power in the king was most probable in the more or less democratic set up of the early Vedic society. Democratic principles had a greater role in the tribal states, which existed in ancient India, which were ruled by oligarchies. Though, it would be wrong to describe these republican states as fully monarchies in that time the absolute sovereignty was not vested in an individual, as it was vested in the central assembly and the members varied in number in different states. The administrative functions were carried out by an executive, which was accountable to the central assembly on all matters. Buddhist works, like the *Mahāvagga* and the *Chullavagga* give us copious accounts of the democratic procedures, followed in the Buddhist saṅghas in the conduct of the administrative matters like the requisite quorum for passing a resolution, different methods of voting in the assembly, viz. secret, whispering and open, the rule of majority. The republics and the saṅghas gradually lost their independent stature because of a variety of reasons such as attacks by monarchies and Greek invaders. Later Indian history saw the rise of a feudal system and a hierarchical political set up with the common masses systematically removed from the process of decision-making. Our own decentralised planning and administrative set up will go a long way recapturing old lost threads of democracy in the modern times. — P.G.

210. Rajpurohit, Bhagwati Lal:-*Arthaśāstra aura Cauraśāstra (Arthaśāstra and Cauraśāstra). (Hindi).*

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Śod. Pat., XLIII, Nos. 3-4, 1992, pp. 77-80.

This paper aquaints us with the significance of *Arthaśāstra* and *Cauraśāstra*. Kauṭilya's *Arthaśāstra* contains a reference of Ācārya Kharpatta regarding the requirements for theft. Drama *Cārudattam* written by Bhāsa also refers to Kharpatta's name. The possibilities based on references mentioned in the paper say that Kharpatta was some Ācārya prior to Kauṭilya who wrote *Cauraśāstra*. In fact, this book was written to make administration aware of thieves. It concludes with the remark that Kauṭilya's *Arthaśāstra* contains sufficient material regarding the thief, theft and various punishments. Some of these are relevant even in the present time.— K.R.

211. Reddy, D. Subramanyam :- *The Village Renting System and the Peasant in Andhra(1801-1803).*

QRHS, XXIX, No. 4, 1989-1990, pp.4-19.

This paper deals with the Village Renting System introduced by George Stratton (between 1801-1803) in the "Northern Division of Arcot" the region, which now forms a greater part of the present Chittor district of Andhra Pradesh.

The break up of Vijayanagar Empire after 1565, the annexation of the Qutubshahi Kingdom of Golconda by the Mughal Imperialists in 1687, India was divided into different states in the South India. In the battle of Plassey in 1757 the East India Company became dominating ruler. Stratton was appointed Collector of the Northern Division of Arcot in 1801, he was given power to make revenue settlement. He constituted the "Head Inhabitants" of each village as its renters. The villages were rented on annual base. The failure of the system has been described in this paper.—D.D.K.

212. Saceti, Bhagawati Lal :- *Mewāra kā Kisāna Jāgaraṇa - Eka Aprakāśita Āvedana Patra (Awareness of Farmers of Mewāra : An Unpublished Application). (Hindi).*

Śod. Pat., XLIV, No. 1, 1993, pp. 82-86.

Mewāra is an agricultural state. From the very beginning, the relations between the farmer and the ruler have been like those between producer and protector. As the expences of the Jāgīradāra went on

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increasing , the relations went on deteriorating. Finally, the farmers were compelled to organise a movement under the leadership of Manikyalal Verma. This movement is known as Bijolia movement. It touched new hieght in 1921. An application containing thirty six demands was presented by the farmers to Jāgīradāra Kuthari Balwant Singh on 1 Dec., 1922. The text of the application is available in Kuthari Balwant Singh collection on Sr. No. 1723. This paper has reproduced the text of the application. It consists of thirty three demands, which are the self-evident proof of the farmer-awareness in Mewāra.— K.R.

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IX – LINGUISTICS AND GRAMMAR

213. Bhatt, V.M. :- *The Relationship between A Word and its Meaning.*
ABORI, LXX, Pts. 1-4, 1989, pp. 276-279.

The relationship of the word and meaning is one of the most crucial issues for the students of language. The grammarians and the Mīmāṃsakas tend to treat the relationship as *anādi*, eternal, one without beginning. The logicians (Naiyāyikas) think the relationship to be divine. Of these, ancient and modern thinkers who think the relationship to be resolvable and comprehensible through discussion – Yāska comes first. Even Pāṇini remarks that the meaning is the input for analysis. The debate concludes with the Yāska's remarks '*Sarvāṇi nāmāni ākhyātajāni*', that all the words stem from action. Thus, he strives to establish the significance of action while relating a word to its meaning.—D.D.K.

214. Bhayani, H.C. :- *Notes on Some Prakrit Words.*
JOIB, XLIV, Nos. 1-4, 1994-95, pp. 31-36.

The author has written *'Notes on Some Prakrit Words'* to illustrate that some poets have used the mixture of Sanskrit, Prakrit and Apabhraṃśa for composing. A few examples have been presented in this title. Prakrit word *Pāraḍī* 'upper garment',. V. 238 in Hāla's *Saptaśatikā* (Weber's edition) is as follows – "*Vikkiṇai Māha-māsammi*" etc. Translation : "The Farmer buys a bull in exchange of his upper garment during the month of Māgha, keeping in view the breasts of his charming young wife that were veritable smokeless fire of rice-husks." For *Pāriḍim* Weber has recorded two variants: *Paiḍim* and *Pāraem*. It is glossed as *Prāvṛtipaṭam*. Other commentaries explain the words as *Prāvaraṇa*, *Prāvaraṇa-paṭṭikā* or *Prāvāram-Śītatrāṇāvaguṇṭhanam*.

This Gāthā is cited in Bhoja's *Śṛṅgāraprakāśa* but it is corrupt and badly edited. In Bhoja's *Sarasvatīkaṇṭhābharaṇa*, there we have *Pārḍim* for *Pāriḍim*. In Viśveśvara's *Alaṅkārakaustubha* this Gāthā is cited with variants *Pāvalim* and *Paḍicchanto*. Some other authors have been quoted in this title. It appears that *Pāraḍi* is synonymous with Sanskrit *Parāvarka* or *Pravaraṇa*, signified upper garment in general, of man or woman. Some other words also have been discussed in this article.—D.D.K.

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215. Bronkhorst, Johannes :- *What is Asiddha ?*
ABORI, LXX, Pts. 1-4, 1989, pp. 309-311.

Paul Kiparsky, whose valuable contributions to Pāṇinian studies are well known, who has tried to interpret the word *asiddha* which has been used three times in Pāṇini's *Aṣṭādhyāyī*. The author of this paper, a grammarian has criticised the interpretation, as the issue at stake is the correct interpretation of the word *asiddha*. He does not accept Kiparsky's interpretation, primarily for two reasons : 1. Kiparsky's interpretation is far removed from the literal sense of *asiddha*. 2. His interpretation is not able to account for a set of straightforward derivations. He has given a simpler interpretation in this article.—D.D.K.

216. Bronkhorst, Johannes :- *Pāṇini and the Nominal Sentence.*
ABORI, LXXI, Pts. 1-4, 1990, pp. 301-304.

The nominal sentences in Sanskrit were grammatically complete according to Pāṇini, or not, has been discussed in this paper. The discussion to which this article is meant to be a contribution starts with Paul Kiparsky's observation that Pāṇini did not have to provide for deletion of the copula in nominal sentences. The expression *'Devadattaḥ pācaka odanasya'* 'Devadatta cooker of rice', Kiparsky maintained, is a complete sentence in Sanskrit. In a review the present author pointed out that for Kātyāyana and Patañjali, at any rate, not all nominal sentences are complete. The matter has been elaborately discussed by Madhava M. Deshpande taking into consideration the notion of sentence in Pāṇini, Kātyāyana and Patañjali.—D.D.K.

217. Das, Karunasindu :- *Apropos of Treatment of Kriyā-Viśeṣaṇa as Karma-Kāraka in Different Schools of Sanskrit Grammar.*
VUOJ, XXXII-XXXIV, 1989-91, pp. 179-186.

The author believes that *Kriyāviśeṣaṇa* interpreted as indeclinable ending in *am* may be called accusative case-word too, in terms of Sanskrit Grammar, according to which every part of speech is either a declined or conjugated form and a case-termination after an indeclinable stem is elided. Even an infinitive or a gerund form may liberally be called *Kriyāviśeṣaṇa* for all practical purposes of grammar and construed safely as *karma-kāraka* in relation to the verb in juxtaposition, accusative

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case-termination being usually elided in terms of a rule *avyayādāpsupaḥ* (P. 2.4.82), *supo'vyayāt* (Sam. 6.2) *avyayācca* (Kātantra Kārakapāda,210) or so.— P.G.

218. Dass, Ayodhya Chandra :- *Pāṇini and Accent.*
KURJ, XXII, 1988, pp. 173-179.

Pāṇini meant through his grammar to teach his pupils the contemporary Sanskrit language alongwith the necessary Vedic peculiarities, which came in the way of Svādhyāya. By the time of Pāṇini, the ancient accentual trends had reached almost on the point of disappearance and as such this was used very casually. The forms, which either were still in vogue in the society or in the Svādhyāya have been included by Pāṇini and he has excluded the matters which were elaborately discussed elsewhere. The inclusion of *fit-sūtras* amidst *svaraprakriyā* by Bhaṭṭoji Dīkṣita in the *Siddhāntakaumudī* proves that the rules formulated by Pāṇini are actually insufficient to deal with the multi-faceted varieties of accents. His aim was to depict a clear picture of the morphological structure of the language both Vedic as well as contemporary. The use of accents for semantical purpose was a remnant of antiquity even in the Saṃhitās and it was used there traditionally. Almost all neo-grammatical trends had been developed there in such an extent that it was sufficient to prove the accentual system as a burden on the language.—P.G.

219. Deshpande, Madhav M. :- *Ellipsis in Modern Linguistics and Pāṇini.*
ABORI, LXX, Pts. 1-4, 1989, pp. 103-124.

In the recent literature on Pāṇini, attention has been drawn to the notion of ellipsis as it is used in his grammar. Does he deal with ellipsis ? Does he explicitly formulate rules to predict ellipsis or does he take it for granted as a natural phenomenon ? Some of these questions have been raised and discussed in the last few years. There is no agreement on what exactly the term 'ellipsis' refers to. The general feeling is that the word "ellipsis" refers to some sort of "incompleteness" of surface structure or expression. As regards Indian approaches to Ellipsis, it can be said that different significative powers of a word – *abhidhā, lakṣaṇā, vyañjanā* and *tātparya* can help the listener's assumption about what the speaker intends.—D.D.K.

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220. Gupta, Amitabha Das :- *Explanation – Explication Conflict in Transformational Grammar.*
JICPR, VI, No. 2, 1989, pp. 93-108.

Every scientific programme evolves through a set of *themata* : the general strategies of ordering reality. These strategies or themata indicate a new line of inquiry, which is called by Gerald Holton a thematic analysis of science. The thematic analysis of science provides a third dimension called the Z-axis along with two other dimensions, the empirical and the analytic, to the total fabric of science. The present paper is mainly concerned with the thematic analysis of the scientific programme initiated by Chomsky in linguistics. It involves a critical examination of some of the central presuppositions, methodological decisions and judgements of transformational grammar. — D.D.K.

221. Kantawala, S.G. :- *Apropos of the Sanskrit Language.*
JOIB, XLIV, Nos. 1-4, 1994-45, pp. 13-30.

Dr. Kantawala in his Presidential Address delivered at the 'Indian Linguistics Section" of the 36th session of the All India Oriental Conference held at Pune on May 28-30, 1993, evaluated Sanskrit literature and language. He starts his speech on Purāṇas as they are now receiving good attention in India and abroad. The ample materials of Purāṇas are still to be exploited in full.....forms and phases of Sanskrit as a medium of expression, such as Vedic, Epic etc. need to be examined from points of grammar, diction and vocabulary. Efforts of European luminaries have been presented in this paper. Part II of this paper is the bibliographical survey indicating projects – Eight important institutions have been enumerated, which are working in different directions. This is followed by publications – books, monographs, felicitations etc. and finally prints and reprints.—D.D.K.

222. Laddu, S.D. :- *An Interpolation in Kātyāyana's Vārttikapātha.*
ABORI, LXX, Pts. 1-4, 1989, pp. 312-316.

In the last section of primary suffixes which appear after a verbal stem, within its sub-section of the *kṛt* group of suffixes, Pāṇini has recorded in one sūtra, his observation NVUL (= *aka*) found irregularly applied after a root to refer to the name of a disease. Kātyāyana in his *Vārttikas* also found same suffix used to make a reference to the action contained in a root. There is an obvious break in the flow of recording

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suffixes appearing after a verbal stem, an illogical break, with the intervening suffixes meant to be added to nominal stems, which thrust themselves within Pāṇini's large section on primary suffixes which have been discussed in this paper.—D.D.K.

223. Revathy, S. :- *Jagadīśa's Definition of Prakṛti (Stem).*
Br.V, LVIII, 1994, pp. 64-70.

In the *Sabdaśaktiprakāśikā* Jagadīśa defines *Prakṛti* thus : that the word, determined cognition of which is the cause of the cognition of (the relation of) its sense which is unassociated with the sense of the other words, is the stem in respect of that sense.

That word is the stem in respect of the sense – the cognition of which word as having relation to its immediately succeeding word is the cause of the cognition of the relation of its sense, which is unassociated with meaning of the other word, to the meaning of the succeeding word.

Words lika *paṭa, bhū,* etc. convey the relation of their meanings of garment, origination, etc., to the state of being the object of an action, and to the state of substratum of an action only by being known in relation to case-endings etc.—D.D.K.

224. Roodbergen, J.A.F. :- *Three Introductory Compositions.*
ABORI, LXX, Pts. 1-4, 1989, pp. 242-247.

The author compares the introductory verses of the *Kāśikāvṛtti* (*KV*), the Pañcikā, otherwise known as Nyāsa (N), and the Padamañjarī (P). The only item, which the introductory verses have in common, is the mention of the name of the work. The only item in which *KV* disagrees with both N and P is the factual statement of the qualities of the work, which could be taken as a brief indication of the contents of the work. The only item in which *KV* agrees with P is the use of an alaṅkāra. The only item in which all three disagree is length of the composition.—D.D.K.

225. Sahu, Neelamani :- *On "This is Red and This is Blue" Tractatus – 6.3751.*
JICPR, VI, No. 1, 1988, pp. 1-19.

The objective of this paper is to examine a proposition like 'This is Red and this is Blue' and to find out within the framework of the *Tractatus* the nature of contradiction involved in such proposition.

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Wittgenstein takes up this problem in the *Tractatus* 6.3751; and again in a paper entitled 'Some Remarks on logical Forms' which was published in 1929.

Contradiction is related to truth and falsity; so first of all, the nature of truth is to be determined within the framework of the *Tractatus*. The word 'truth' is used in different contexts, such as, 'formal truth', 'material truth', 'religious truth', 'ethical truth', etc. But in *Tractatus*, it is used as a quality of proposition. A proposition is true or false according to its being or not being the picture of reality. The agreement or disagreement of the sense of proposition with reality constitutes its truth or falsity. In the *Tractatus*, Wittegenstein talks of two kinds of propositions, elementary propositions and complex proposition.

An elementary proposition asserts the existence of a state of affairs and it consists of names, which refer to objects. A complex proposition is constructed out of the elementary proposition and the truth valves of such propositions are determined by the truth valves of their constituent propositions. It is to be noted that Wittgenstein's treatment of propositions and the relation between proposition and reality is not concerned with the metaphysical nature of the objects, which are referred to by the names used in a proposition. His treatment of the propositions is purely logical. Here Wittgenstein dwells also on the nature of the ordinary language and its complexity and ambiguity. Wittgenstein's treatment of propositions and their analysis into simple and complex one is not the grammatical analysis of complex sentences into simple sentences, as logically even simple grammatical sentence may be complex.

Knowledge is public and so is truth. The establishment of truth requires the logical analysis of language as well as the logical analysis of reality. A proposition like 'this is red and this is green' is a contradiction as red and green cannot be both at the same place but it is not like the contradiction symbolized by 'P ~ P'. However, the proposition 'this is red and this is green' is contradiction in some sense.—B.L.S.

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X – LITERATURE AND RHETORICS

226. A., Janaki :- *Ālaṅkārikas on the Muktaka of Amaruśataka.*
ABORI, LXX, Nos. 1-4, 1989, pp. 285-290.

The *Muktaka* under consideration is the one, which was frequently quoted and discussed by theorists in the establishment of the theory of *Dhvani*. The well-known Ālaṅkārikas, Appayadīkṣita and Jagannātha and several commentators of *Kāvyaprakāśa* have expressed their views on the Muktaka which is as follows :-

"Niśśeṣacyutacandanaṃ"- etc. Bhoja is the first Ālaṅkārika who terms the figure *Bhāvika*. Eminent persons like Mammaṭa, Abhinavagupta, Māṇikya Candra, Paramānanda Cakravartin have expressed their views on this well-known *Muktaka* of *Amaruśataka*.—D.D. K.

227. Anand, Subhash :- *Kirātārjunīya : Weapons for World Peace.*
JRS, XXI, No. 1, 1992, pp. 74-97.

The weapon, Kirāta (Śiva) gave Arjuna, was his own vision. With this Arjuna has understood that the secret of his success does not lie in the possession of some powerful weapons, but deep within himself. Once he comes to this realization, then he also understands that nobody outside him can be his enemy. Arjuna set out in search of a very powerful weapon. He has found it. It is this experience of God which is if one may speak that way, the real tool that we need to bring out a new world, a world of justice and peace.—P.G.

228. Agarwal, Murari Lal :- *Mahākavi Kālidāsa kī Janmasthalī : Nai Avadhāraṇā (Birthplace of Kālidāsa – A New Concept). (Hindi).*
Śod. Pat., XLII, No. 4, 1991, pp. 46-52.

This paper takes into account the various opinions about the birthplace of Kālidāsa on the basis of his works. They are four in number. They establish the relation of Kālidāsa and Magadha, Kāśmīra, Bengāla and Ujjaina. The fifth opinion in contradiction to these opinions says that the birthplace of Kālidāsa is village Kavilaṭhā, which falls under the district of Camaulī. It then provides a brief account of his life, his love for Mandākinī, his love for Loghara tree. It concludes with the remark that the works of Kālidāsa portray the surroundings of Kavilaṭhā.

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If it had not been there he would never send Megha from Rāmagarha to Alkāpurī. Hence, it is a hard fact that Kavilaṭhā in the vicinity of Kālimaṭha is the birthplace of Kālidāsa.—K.R.

229. Banerjee,Biswanath :- *Treatment of Rāma-Story by Bhāsa and Bhavabhūti.*
VUOJ, XXXII-XXIV, 1989-91, pp. 23-40.

Bhāsa appears to be the first in the long line of Sanskrit dramatists who has effected important changes, though not as sweeping as has been done by Bhavabhūti, in dealing with the original *Rāmāyaṇa* story. Bhāsa has his own ideas in the relevance of such changes, but certainly, these appear to have added graceful dignity to his second Rāma-drama, the *Pratimā*. The Rāma-plays of Bhāsa , the *Abhiṣeka* and *Pratimā*, strike us for their dramatic actions and attractive characterization depicting nobler and more evaluated images. In both his Rāma-plays, the *Mahāvīracarita* and *Uttara-rāma-carita*, Bhavabhūti has inserted new episode and created new characters and even has represented original characters in a new light, but his treatment of the whole plot in his second play is certainly more attractive and convincing. His skill and creative powers have made his *Uttararāmacarita* one of the finest treasures of Sanskrit literature.—P.G.

230. Banerjee, Manabendu :- *Hayagrīvavadha – Kāvya of Bhartṛmenṭha.*
Anvi, XII, 1990, pp. 18-26.

Meṇṭha, otherwise known as Bhartṛmeṇṭha, is credited with the composition of a poetical work entitled *Hayagrīvavadha*, which is believed to be lost or the MSS of which is yet to be discovered. His date cannot be determined definitely, but it is believed that he was at the court of king Mātṛgupta of Kāśmīra during first half of the 5th century A.D. Aufrecht puts the date of Bhartṛmeṇṭha's patron Mātṛgupta at about 430 A.D. but A.B. Keith places Meṇṭha a century later.

The story of the *Hayagrīvavadha* is based on the episode of the assassination by Viṣṇu of the demon Hayagrīva, as we find in the Purāṇas and the *Devībhāgavata* etc. A good number of quotations from it have been occasionally utilised by the reputed authors on *Sāhityaśāstra*. —D.D.K.

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231. Benerjee, Rabisankar :- *Kashmirian and Non-Kashmirian Ālaṅkārikas – Difference in their approach.*
Anvi, XIII, 1990, pp. 41-46.

In his historical work *Harṣacarita,* Bāṇabhaṭṭa relates a brawl between the sage Durvāsā with another sage named Mandapāla. Bāṇabhaṭṭa refers to *vidyāvivādas* among the sages. In the field of Indian literary criticism two types of *vidyāvivādas* are to be met with, one Kashmirian type – calm, calculated and argumentative and the other non-Kashmirian type – hot, poignant, incisive, boisterous and sometimes vituperative. According to the author of this paper, Daṇḍin's *Kāvyādarśa* is a notable non-Kashmirian alaṅkāra text but Viśvanātha's *Sāhityadarpaṇa,* Vidyādhara's *Ekāvalī,* Viśvanātha's *Pratāparudrīya* and Jagannātha's *Rasagaṅgādhara* are some of the non-Kashmirian notable alaṅkāra texts in the post-*dhvani* period. —D.D.K.

232. Chaubisa, Dinesh Chandra :- *Kālidāsa ke Nāṭakon men Sāmāajika Varga tathā Unake Antaḥ Sambandha (Social Classes and Their Inter-Relation, in the Plays of Kālidāsa). (Hindi).*
Śod. Pat., XLIII, No. 2, 1991, pp. 54-60.

The paper provides the reader with the information of the social classes and their introduction in the plays of Kālidāsa. They include their administrative class and the rich class. King was the only ruler. The barons have been referred in *Vikramorvaśīyam* as the obedient servants of the king. The traders have been addressed as *Naigama, Vaṇik, Śreṣṭhin* etc. This class paid taxes to the royal treasury for the well being of the state. The priests performed the religious rituals. They were looked upon with respect. In addition to these two classes, there was a third class as well. They were servant and slave. They had no right to get annoyed against their employer. The paper concludes with the remark that Kālidāsa has presented the social classes in his plays in a fine manner. We can see the mutual collaboration among them without any chaos.—K.R.

233. Goswami, Ashok K. :- *Gaṅgeśa's Treatment of Lakṣaṇā.*
VUOJ, XXXII- XXIV, 1989-91, pp.161-168.

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Gaṅgeśopādhyāya makes an unusual departure from the trend of thought prevailing in his own circle of the Naiyāyikas. He comes forward to rally behind the Prābhākaras in the context of the problem of *lakṣaṇābīja*. Gaṅgeśa who believes that *anvayānupapatti* is the *lakṣaṇābīja* finally decides after refuting the arguments of his opponents that the incompatibility of primary meaning of a valid word to get involved in a syntactical relation of meaning of words in a sentence is the fundamental factor for the operatin of a listner. *Tātparya* or the intention of a speaker is obviously a remote factor. If we accept *tātparyānupapatti* as the *lakṣaṇābīja*, then in a valid case of *lakṣaṇā*, the *tātparya* will be intention of the speaker in respect of conveying a particular secondary sense. Under this circumstance, a case of *lakṣaṇā* would surely involve the fallacy of a logical gig-saw as it begs the question or involves the fallacy of *anyonyāśraya*.—P.G.

234. Jagadison, S. :- *The Three Appayya Dīkṣitas.*
PTr., XXII, Nos. 1-2, 1995, pp. 12-16.

Appayya Dīkṣita the poet, philosopher, rhetorician and prolific writer of the 16th century, occupied a prominent place among luminaries. A descendant of an illustrious family of scholars who had been befittngly honoured by the Telugu Nāyak kings who ruled South India during 16th and 17th centuries, and acclaimed as an avatāra of Lord Śiva himself. Appayya Dīkṣita and his name-sake two descendants have contributed profusely to the different branches of Sanskrit literature. The present paper is a very short analytical survey of the three Appayya Dīkṣitas in general and the Appayya Dīkṣita II and III in particular.

The family of Appayya Dīkṣita traces its origin from the sage Bhardwaja. A complete history of these three scholars is available in this essay.—D.D.K.

235. Jain, Raka :- *Mahākavi Haricandra aura Unakā Samaya (Poet Haricandra and his Time). (Hindi).*
JJVB, X, Pt. 1, 1984, pp. 12-20.

Though there were many poets of Sanskrit who were known by the name Haricandra, but the author of *Jīvandharacampū* and *Dharmaśarmābhyudaya*, having a poetic grace and excellence, can be considered as a

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great poet, having a status equal to Kālidāsa, Bhāravi and Māgha, and on the basis of internal and external evidences the time of Haricandra can be decided between eleventh and twelfth century A.D.—K.C.V.

236. Jani, A.N. :- *Śrī Satyasāinātha Caritam – A Modern Poem.*
JOIB, XLIV, Nos. 1-4, 1994-95, pp. 175-180.

The tradition of composing Sanskrit poems in Gujarati is still alive. A study of a poem written on the early part of the life of *Śrī Satyasāibābā* covering only a period of first 16 years by Shri Nanubhai Shastri of Navasari is presented herewith. The poem consists of 10 cantos and 1000 verses divided into two parts. In the introduction of the first canto the saint Sai Baba is called as the highest reality undergoing ten incarnations. The poet's aquaintance with the Sanskrit Mahākāvyas is discernible in expressions. The paper concludes with the remark – "The present poem an outcome of the grace of a saint is a valuable contribution to Sanskrit poetry in the day of its decline."—D.D.K.

237. Javaliya, Braj Mohan :- *Mewāra men Gītagovinda ke Adhyayana aura Uddhāra kī Paramparā (The Study of Gītagovinda in Mewara and Tradition of Release). (Hindi).*
Śod. Pat., XLII, No. 3, 1991, pp. 23-35.

The paper opens with an account of various commentaries of *Mṛdulapadasaraṇilalita* composed by Mahakavi Jaideva. It considers Maharana Kumbhakarana to be his main releaser. Onwards we are introduced to the genius of Maharana Kumbhakarana. He gave twenty eight headings to his book *Sūdaprabandha* which is similar to *Gītagovinda.* The commentaries on Maharana's *Gītagovinda* have also been taken into account. It is equally significant from the point of view of the liguistic study. The language is Gurjaramewārī. It concludes with the remark that Maharana Kumbhakarana must have got *Gītagovinda* painted in the palaces and drama halls got built by him. Dr. Vatsyayana has edited a pictorial *Gītagovinda* in Mewāra.—K.R.

238. Joshi, Veneemadhavashastri :- *Who is the Author of the Śaṅkaradigvijaya ?*
ABORI, LXX, Pts. 1-4, 1989, pp. 280-284.

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The author of the great epic *Śaṅkaradigvijaya,* depicting the life history of the great philosopher Śrī Śaṅkarācārya, than whom India has not produced a more versatile intellect since his date. The term 'Mādhavīyam' found several times in this work has given rise to some shoots of confusion. Tradition ascribes the authorship of this work to the celebrated personage of the 14th century i.e.Mādhava Vidyāraṇya of Bharadwaja Gotra. But we find two more Mādhavas as the contemporaries with Mādhava Vidyāraṇya of the 14th century. After a great deal of struggle the authorship of this work goes to Māyaṇa, the son of Sāyaṇa, who is known to all scholars of Vedic literature.—D.D.K.

239. Kavanal, Reeja B. :- *Śrī Kṛṣṇavijaya of Śaṅkarakavi.*

PTr., XXII, Nos. 1-2, 1995, pp. 32-34.

Śrī Kṛṣṇavijaya of Śaṅkarakavi is a Mahākāvya in Sanskrit in 12 cantos containing 1155 verses. The poet narrates the life and victories of Śrī Kṛṣṇa, who is the most, celebrated hero of the Indian mythology and the most popular of all deities. The story of Kṛṣṇa in the *Bhāgavata*'s tenth *skandha* is described in it.

As a Mahākāvya, SKV occupies a very important place among the Sanskrit Mahākāvyas in Kerala and even in India. The style is very sweet, lucid, rhythmic and ornamental. The reader will be attached by the rhyme and melody of words. The poet's vocabulary, skill in description and proficiency in the use of alaṅkāras are noteworthy.—D.D.K.

240. Krishna, Bhavuke :- *Kālidāsa Sāhitya men Ubhayapakṣī Prema (Amphibious Love in Kālidāsa's Literature). (Hindi).*

Śod. Pat., XLII, No. 3, 1991, pp. 69-75.

The paper throws sufficient light on the amphibious love in Kālidāsa's Literature. It quotes Shiv Prasad Bharadwaj the writer of the *Kālidāsa Darśana* to justify the amphibious love of Sītā, Śakuntalā, Vāsavī and Dhāriṇī. It also quotes the example of love for love sake. In addition to it some references from *Vikramorvaśīyam* have also been quoted. The same thing can be seen in his longer poems like *Meghadūta* and *Kumārasambhava*. It concludes with the remark that every work

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composed by Kālidāsa provides us with the glimpse of amphibious love. If his style is adopted a lot of tension, jealousy, anguish and hatred can be removed from the society.—K.R.

241. Kulkarni, V.M. :- *Mahimabhaṭṭa on the Purpose, the Definition and the Cause of Kāvya.*
JOIB, XLIV, Nos. 1-4, 1994-95, pp. 109-114.

In the opening verse of his *Vyaktiviveka* (VV) , Mahimabhaṭṭa declares the purpose of writing VV, which is to show that all kinds of *dhvani* (suggestion) fall under inference. Kāvya can teach Śāstras to those who are averse to study. Mahimabhaṭṭa, however, radically differs from the earlier writers on poetics like Bhaṭṭanāyaka and Abhinavagupta. He maintains that Kāvya too is a Śāstra and it too, gives instruction in the four goals of human life. Mahimabhaṭṭa's treatment of the subject – the purpose of literature shows that he is influenced by the thought of Bhāmaha and Kuntaka. On this subject, Bhāmaha says reading and study of good poetry bring fame and pleasure as well as insight in *Dharma, artha, kāma* and *mokṣa*. In his *Vakroktijīvita* Kuntaka also expresses a some what similar opinion.— D.D.K.

242, Lalithambal, K.S. :- *Śrī Rāmavarma-Mahārāja-Carita : A Śāstra Kāvya of Kerala.*
Ptr., XXII, Nos. 1-2, 1995, pp. 35-42.

Śrīrāmaverma-Mahārāja-Carita is a Mahākāvya in 8 cantos. This can be described as a historical, grammatical and poetic work with the grammatical aspect predominating. The work is historical in as much as it deals with the history of Ayilyam Tirunal, the king of Travancore (1869-1880) and incidentally its early history also. The 8 cantos of the work illustrate the main rules of *Aṣṭādhyāyī* one chapter in each in its order and it is grammatical in nature. The poet has also succeeded in making the work abound in poetic descriptions and the like, which entitle to the status of Mahākāvya. The merit of the work consists in the fact that it is a grammatical work, i.e, Vyākaraṇa Kāvya. —D.D.K.

243. Nandi, Tapasvi :- *Bāṇa and Sanskrit Literary Criticism.*
JASB, LXII-LXIII, 1987-88, pp. 73-87.

Guṇāḍhya, the author of *Bṛhatkathā*, Hala, the author of *Sattasaī*,

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Subandhu, the author of *Vāsavadattā* and some others have been mentioned by the poet laureate, Bāṇa in his works. Subandhu was one of the many literary masters that influenced and inspired Bāṇa. Bāṇa very clearly suggests that his *Harṣacarita* is an *Akhyāyikā*. The introductory verses to the pūrvabhāga clearly indicate that the *Kādambari* was intended to be a *Kathā*. A large number of scholars have appreciated Bāṇa's works. Sricandradeva observes that 'Bana sets an ideal which no literary critic can pass.' Aṣṭamūrti, the author of *Amodha*, a commentary on *Kādambarī* holds that as it is difficult for him to decipher the subtleties of *Rasa, Bhāva, Alaṅkāra, Dhwani, Guṇas* etc. in Bāṇa's works.—D.D.K.

244. Narasimhacarya,N.C.V.:-*Mallinātha–The Crest-Jewel of Scholiasts.*
VUOJ, XXXII-XXXIV, 1989-91, pp. 231-260.

Mallinātha was a native of the village Kolachalam near Warangal in A.P. He belonged to a family of scholars proficient in śāstras and honoured by the then rulers of the place. There are seventeen commentary works of Mallinātha and he is said to have devoured the entire Jotiṣa-śāstra. Apart from these, he is said to have written six independent works also. The chronology of Mallinātha's works has been established in this paper. The aim of Mallinātha as a commentator is to treat the subject for all types of readers even for those who deserve to examine the sound and sense, i.e. word and meaning to learn the *guṇas* and *alaṅkāras* and even those who have a mind to stroll at ease on the roads of *dhwani, rasa* and *bhāva* etc. Mallinātha was very much impressed by the treatment of the subject by Vidyādhara. The intention of Mallinātha was only to interpret the different authors in their correct perspective on against the inefficient and inadequate treatment accorded to them by the earlier commentators.—P.G.

245. Paradkar, M.D. :- *The Plots and the Sources of the Rāma-plays of Bhavabhūti.*
JOIB, XLIV, Nos. 1-4, 1994-95, pp. 83-94.

The nature of *Mahāvīracarita*, the first of the Rāma-plays is clarified by the poet himself in the verses *'Mahāpuruṣa-saṃrambho'* etc. the reason for selecting the theme is indicated as 'The edifying life of

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Raghupati, written first by pioneer poet Vālmīki, has prompted me, a devotee of him, to sing it. May good men savour of this composition.'

The *Uttararāmacarita*, a seven act play, starts when sage Viśvāmitra has returned to his dwelling in the forest along with Rāma and Lakṣamaṇa with Daśaratha's consent. All the activities at the Āśrama of sage are not found in the *Vālmīki Rāmāyaṇa*. There can be no gain saying the fact that Bhavabhūti's approach towards the life of Rāma is different from this conventional one and has certainly paved the way for later dramatists, who, however, made it more marvelous and awe-inspiring by introducing *Adbhuta* to the extreme.—D.D.K.

246. Raghvan, V. :- *The Kālikā-Purāṇa, Kālidāsa and Māgha.*
Pur., XXXII, No. 1, 1990, pp. 186-192.
See Under Sec. III.

247. Raghvan,V. :- *Did the Bhāgavata know Kālidāsa ?*
Pur., XXXII, No. 1, 1990, pp. 105-106.

In Purāṇa xiv.2, Shri Sheo Shankar Prasad asks ' Did the author of the *Bhāgavata* know Kālidāsa' and proceeds to show a few passages from the purāṇa, which echo expressions from the poet. He cites two verses from *Bhāgavata* bearing the impress of two verses of the *Meghadūta* and add that the sending of message through the birds and clouds to Kṛṣṇa in x 90 is also due to the influence of the same poem of Kālidāsa.

Scholars including the author of this article have pointed out the influence of Kālidāsa on Purāṇa. The *Bhāgavata* being one of the late Purāṇas, there is no question of showing its posterity of Kālidāsa or its borrowing from or imitation of Kālidāsa.—D.D.K.

248. Saifi,Kaji Anjum:- *Ācārya Bharata kī Samakālīna Nāṭya Paramparā (Drama Tradition Contemporary to Ācārya Bharata). (Hindi).*
Śod Pat., XLII, No. 3, 1991, pp. 16-22.

This paper deals with the drama tradition contemporary to Bharata. *Nāṭyaśāstra* states that they were allotted various duties according to their capabilities. Bharata had also made a mention of certain names of the contemporary drama tradition. This paper provides the names of

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Ācārya Bharata's son as the contemporary writer on drama. They are Kohala, Taṇḍu, Dattil, Nakhakuha, Aśmakuha, Bādarāyaṇa, Śāṇḍilya and Vātsya. The paper also provides the information about the books composed by the writers. The writer has also taken into account the references from various writers to authenticate his views. He concludes with the remark that he favours them to be included in the drama tradition contemporary to Ācārya Bharata.— K.R.

249. Saifi, Kaji Anjum :- *Ācārya Bharata se Paravartī Nāṭya Paramparā (Drama Tradition after Ācārya Bharata). (Hindi).*

Śod. Pat., XLIV, No. 2, 1993, pp. 21-39.

Abhinavagupta is the only commentator and translator of *Nāṭyaśāstra* by Bharata. All the translations attempted later on are based on Abhinavagupta's *Abhinavabhāratī*. Mātṛgupta Ācārya is the oldest person known for writing or elaborating, Bharata's *Nāṭyaśāstra*. He has been referred by many writers. Udabhaṭa's name is included in Śārangadhara's *Saṅgīta Ratnākara* among the elaborators of the *Nāṭyaśāstra*. Bhaṭṭalollaṭa is yet another translator of *Nāṭyaśāstra*. Śaṅkuka, Bhaṭṭanāyaka, Varṭikakāra Harṣa, Kīrtidhara Rahulaka, Utpaladeva Kaśyapa, Viśākhila, Mātaṅga, Bhaṭṭatota are the other translators that elaborated the concepts contained in *Nāṭyaśāstra*. There are some non-famous writers also who have been referred to by Abhinavagupta and other succeeding scholars. It is just possible, some of them might have written some book, which is not avialable at present. Subandhu accepts five characteristic of drama. His opinion has been referred to by Bahurūpa Miśra. — I.S.

250. Satya Vrat:- *Padmasundara and his Newly Discovered Yadusundara Mahākāvya.*

VUOJ, XXXII-XXXIV, 1989-91, pp. 261-280.

The *Yadusundaramahākāvya* of the Jain writer Padmasundara can be safely assigned to the interlude between 1575 and 1581 A.D. This Mahākāvya is intended to be counterpart of *Naiṣadhacarita*. But because of the poet's limitations in countering the powerful impact of Śrīharṣa that was bound to weigh on him in the situation the Yadusundara boils down to an adaptation at best and an abridgement at worst. Despite the

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constraints inherrent in the process it emerges as an important link in the *Naiṣadha* school of poetry, which contrary to Kālidāsa and Māgha has not evoked much following.— P.G.

251. Sharma, Arvind :- *The Role of Idiomatic Usage in Understanding Sanskrit : A Note.*

ABORI, LXX, Pts. 1-4, 1990, pp. 287-289.

At one time, Sanskrit was spoken in India, if not fairly widely then certainly among the intellectual elite. It is, however, taught and used to lie almost entirely as a language, which is meant to be read rather than spoken. The difference between the contexts in which classical Sanskrit texts were composed and in which they were studied today can constitute a pitfall, and even sometimes even a chasm, when it comes to understanding the meaning of the text. A few examples from English will serve to illustrate the nature of the danger. 'I see', 'I am afraid', 'Your humble servant' have been presented to clear his views, similarly there are words which have been used in a different style i.e. Mahāratha has been translated by Franklin Edgerton as 'of the great car'. Similarly, some other words have been discussed here.— D.D.K.

252. Sharma, Devidutta:- *Ekaliṅgamāhātmya kā Kavi Kanha Vyāsa (Kanha Vyāsa – Poet of Ekliṅgamāhātmya). (Hindi).*

Śod. Pat., XXXVII, No. 2, 1986, pp. 51-56.

The paper brings to light the various authentic evidences that go to prove that *Ekaliṅgamāhātmya* was composed by Mahākavi Kanha Vyāsa who was contemporary to Maharāṇā Kumbha. It concludes with the remark that *Ekaliṅgamāhātyma* was composed by the poet Kanha Vyāsa from reign of Kumbha to that of Rāyamala.— K.R.

253. Sharma, Manohar:-*'Pañcatantra' ke 'Mitrabheda' kā Laukika Swarupa (The Terrestrial Identity of First Tantra 'Mitrabheda' of Pañcatantra). (Hindi).*

Śod. Pat., XXXVII, No. 2, 1986, pp. 40-44.

The paper opens with the definition of moral behaviour. It presents before us the substance of the subject matter of this tantra. Then it reproduced a similar folk tale from Rajasthan. It concludes with the remark that the classic works like *Pañcatantra* are as relevant in the present age as they were in the ancient times.— K.R.

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254. Sharma, Shakti Kumar:-*Rājataraṅgiṇī Paramparā men Mahākāvyatva (Mahākāvyatva in Rājataraṅgiṇī). (Hindi).*

Śod. Pat., XLIV, Nos. 3-4, 1993, pp. 94-109.

This paper throws light on the epical features of *Rājataraṅgiṇī* tradition. It says if we try to weigh *Rājataraṅgiṇī* on the scale of history, we find all the three features of history in it. It quotes the example of Kalhaṇa's *Rājataraṅgiṇī* and tries to prove that *Rājataraṅgiṇī* is history. The second question is about the poetic significance of *Rājataraṅgiṇī* . It quotes various stanzas to justify *Rājataraṅgiṇī* that is an epic. In fact they are Śravya Kāvya. It comes to conclusion that *Rājataraṅgiṇī* is an epic containing Taraṅga instead of Sarga. Finally, it accepts that all the three *Rājataraṅgiṇī* except that of Zonaraja are epic rather historical epic including the historical element.— K.R.

255. Shete, Vaijayanti :- *Pracaṇḍa Pāṇḍava – A Study.*

JOIB, XLIV, Nos. 1-4, 1994-95, pp. 95-108.

The author of *Pracaṇḍapāṇḍava /Bālabhārata* drama, is Rājaśekhara who flourished at the time of Mahipala. The poet flourished between 910 to 940 A.D. He was born in Yāyāvara Brahmin family, who were well known for composition of poems. The dramatist has not completed the work. Only two acts of the drama are available and it requires some additional acts to complete the whole work. Rājaśekhara has affected no major innovations over the epic in the plot, so far as two acts are concerened. The drama starts while Pāṇḍavas were living in diguise as brāhmaṇas at Ekachakrapura and the news of the svayaṃvara of Draupadī, reached to them and the second act ends when the Pāṇḍavas lost all their possessions and Duryodhana is filled with joy due to his truimph at the last. The poet's thorough and deep study of Upaniṣads, Gītā etc. can be judged from the existing volume. — D.D.K.

256. Singhal, Dinesh Kumar:- *Kālidāsa ke Kāvyon men Maṅgalācaraṇa (Auspicious Opening Verses in the Kāvyas of Kālidāsa). (Hindi).*

KURJ, XXIII, 1989, pp. 268-273.

The paper describes the well-designed system of auspcious opening verses in different works of Kālidāsa. There are benedictory verses

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seeking welfare from Śiva in plays like (*Mālavikāgnimitra* and *Abhijñānaśākuntala*). The *Kumārasambhava Mahākāvya* however starts with the description of the great mountain Himalaya, which is like a God on this earth. This is *Vastu-nirdeśātmaka Nāndī*. The same style is available in the *Khaṇḍa Kāvya* like *Meghadūta* and *Ṛtusaṃhāra*. The opening verse of the *Meghadūta* while describing the Yakṣa making abode in the Āśramas mentions some characteristics of those holy places and during this context, we find mention of the names of Rāma (*Rāmagiryaśrmeṣu*) and Sītā (*Janakatanayāsnānapuṇyodakeṣu*) the very enchanting of whose names make one capable of crossing the world-ocean easily.— P.G.

257. Solanki, Parameshvar :- *Śrī Kālakācārya Kathānaka – Eka Dṛṣṭi (Kālakācārya Kathānaka -A View). (Hindi).*

Śod. Pat., XXXVII, No. 2, 1986, pp. 52-71.

The paper contains a brief but exhaustive account of Kālakācārya Kathānaka. It also contains the chronological detail of the writers of the different stories. The base element of Kālaka Kathānaka is *gardabhī vidyā* which resembles *Yakṣa vidyā*. In addition to it, there are four main elements of Kathānaka. They are uprooting of *gardabhila*, changing the date of Parūṣaṇa for the sake of Balamitra-Bhānumitra, bringing the discipile Sāgaradatta under discipline and atttaining knowledge of Nigoda. According to the paper, the third element is totally unconcerned with all the three Kālakācāryas described in the Jaina tradition. Furthermore, it makes the mention of the Kālakācāryas. They are considered to be three in numbers which is not practical as per the paper. So far as the date is conerned it cannot be proved earlier than 10th century. The fundamental theme of Kathānaka has also been discussed after quoting various authorities. The writer concludes "If Sāgara Chanda Sūrī is himself a disciple of Kālakācāryas, we will have to admit the longevity of the age of all the three gurus. In that case, this story will be considered the most authentic." — K.R.

258. Solanki,Parameshvar:- *Bikānera ke Śilālekhon men Ullikhita Sūtra-dhāra (Sūtradhāra Mentioned in the Rock Inscriptions of Bikānera). (Hindi).*

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Śod. Pat., XLIII, Nos. 3-4, 1992, pp. 38-41.

This paper deals with the rock inscriptions of Bikanera that mention Sūtradhāra. The first inscription pertains to V.S. 1517, the second to V.S. 1572. All the inscriptions quoted in the paper mention the names of various Sūtradhāras that lived in Bikanera. It concludes with the remark that if some research is undertaken with this point of view many problems of the world of art and new information can be made available for the reader.— I.S.

259. Sudhi, Padma:-*Aesthetics, Its Scope and the Word Saundarya-Yoga as its synonym.*

ABORI, LXX, Pts. 1-4, 1989, pp. 281-304.

Aesthetics is the function of mind. Mind behaves like a poly-gifted person and works in a fashion of all the times and all the places. For this fittest existence, mind has apparatuses to function in the form of literatue, music, painting, religion, philosophy and so on. Previously, a man could have been satisfied temporarily through his pretty creations. In the 20th century when space is conquered, human mind could not reach the satisfied state. The author of this dissertation has fathomed a vast ocean of Sanskrit literature and quoted western scholars and concludes his subject with the remarks that Yoga philosophy is a fountain-head of Indian Aesthetics.— D.D.K.

260. Sullivan Bruce M. :- *A Note on Kāśīsundari and Kṛṣṇa Dvaipāyana Vyāsa.*

ABORI, LXXI, Pts. 1-4, 1990, pp. 290-292.

The versatile sage Kṛṣṇa Dvaipāyana is depicted in Hindu literature as a great ascetic whose literary accomplishment consitute the scriptural basis of the Hindu religious tradition. Buddhist literature, however, presents perspectives on this important Hindu sage.

In his poems *Buddhacarita* and *Saundarananda*, Aśvaghoṣa refers to Vyāsa briefly and in somewhat uncomplimentary terms. He does not consider Vyāsa's arrangement of Vedas as an eminent work. He quotes Vyāsa's love in Kāśī with a prostitute, which has been considered by E.H. Johnson as a folktale about Vyāsa as this tale has not been found in *Mahābhārata*.— D.D.K.

261. Thakar, Ambalal D. :- *The Denouement of Vikramorvaśīyam.*

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JOIB, XLIV, Nos. 1-4, 1994-95, pp. 77-82.

Kālidāsa is a dramatist of unparalleled repute amongst Sanskrit writers. He has written three dramas. The present study pertains to *Vikramorvaśīyam* and is restricted to the denouement part of the plot construction only. The oldest episode of *Vikram*, is found in *Ṛgveda*. The difference between the plot narrated in *Ṛgveda* and that narrated by Kālidāsa is conversion of a tragedy into comedy. The episodes introduced by the dramatist have played a prominent role in the transformation of the literary form. The story of Pururava's love with Urvaśī is narrated in this play. Critical appreciation for and against this drama has been shown in this paper.—D.D.K.

262. Thaker, J.P. :- *The Mṛga-Pakṣī-Śāstram : A Detailed Appraisal.*
JOIB, XLIV, Nos. 1-4, 1994-95, pp. 115-131.

The Oriental Institute, Vadodara possesses a manuscript of a very interesting work, entitled *Mṛga-Pakṣī-Śāstram* composed by a Jaina author named Hansadeva probably in the 13th century A.D. It is the oldest treatise of the world on animals and birds. Two other copies of this work are available at the Indian Office Library, London and M.C.Gill University Library, Montreal, Canada. Another copy is available at M.S. University of Baroda.

The work commences with an introduction of narrating the circumstances leading to the composition of the treatise. King Śauṇḍadeva of Jinapura asked his minister to prepare a treatise on wild life. Poet Hansadeva discussed the life of 15 birds and 21 genera of animals. Details of their mating period, conception, delivery, child-plays, colour, activities etc. have been discussed in this essay.—D.D.K.

263. Thaker, J.P. :-*The Late Lamented Prof. Dr. Bhogilal Jayachandbhai Sandesara : Personality and Achievement.*
JOIB, XLIV, Nos. 14, 1994-95, pp. 1-6.

Dr. Sandesara was born on April 5, 1917 at Patan, ancient capital of Gujarat. He was very inquisitive since his childhood. When just a boy of 13, he put certain queries to India's great Researcher Muni Jinavijayaji who happened to visit the place for gathering material for his prestigious Singhi Jain Series. Impressed by his intellectual capacity he took him to Muni Punyavijayaji who molded his career and character by giving some work in a MSS library. He edited the *Rūpasundarakathā*, a Gujarati story

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in verse composed in V.S. 1706 by Poet Madhava, which was published in 1934 by the Forbes Gujarati Sabha of Bombay. He got his M.A. degree in 1948 and was appointed as a post graduate teacher in Sanskrit, Ardhamāgadhī etc. in Gujarati Vidya Sabha of Ahemdabad. His deep erudition, contribution to literature, a bibliography of his work is available in this article.—D.D.K.

264. Tripathi,L.K. :- *Rāma in Raghuvaṃśa*
VUOJ. XXXII-XXIV, 1989-91, pp. 41-56.

The Rāma story in the *Raghuvaṃśa* in its totally inspired posterior poets to compose works on the *Rāmāyaṇa* themes, as is attested by a series of Sanskrit kāvyas, dramas etc. variously devoted to the story of Rāma. Moreover, this story, primarily due to the thirteenth canto, remains a *śṛṅgāra* poem and therefore seems not to have succeeded substantially in increasing the religious fervor of the people as testified by the paucity of sculptural and architectural remains of the post Gupta India. This task was accomplished, later by the medieval saints in an entirely different yet quite favourable atmosphere. The case in the Deccan and South was slightly different. No doubt, in the thirteenth canto of *Raghuvaṃśa*, Kālidāsa displays both his genius and imagination, which are at full play using with resources of his experience and knowledge in seventy nine verses, although the narration is predominantly the same in flavour and sentiments.—P.G.

265. Vasudevan,T.:- *Kuntaka's Perspective of Poetic Discourse.*
VUOJ, XXXII-XXIV, 1989-91, pp. 137-190.

Kuntaka proclaims that poet's creativity is fundamentally a figurative process (vakratā). It extends over the entire poetic discourse, which comprises of the phonetic, lexical, grammatical, syntactical, contextual and compositional levels. Like a true artist, the poet makes use of the potentials of his own. Poetry, seen from a reader's point of view, appears quite different from the scientific texts since it produces delight. The figurative inclination of poetic discourage is liable for its aesthetic merits. Hereby Kuntaka connects figurativeness to the reader's sensibility, defining it as an inexplicable feeling of happiness arising in the hearts of the connoisseurs during the appreciation of poetry.—P.G.

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XI- MISCELLANEOUS

266. Ahmad, Qeyamuddin :- *Professor Bhakat Prasad Mazumdar.*
QRHS, XXIX, No. 4, 1989-90, pp. 44-47.

Bhakat Prasad Mazumdar, the eldest son of Biman Bihari Mazumdar and Suchitra Majumdar was born at Calcutta on Ist March, 1924. He graduated with Honours in History (1943) and M.A. in History from Patna University, later he did his Ph.D. from the same University.

He was appointed lecturer in History (1946) and was the Head of the Department of History from 1960-73. He moved to the Postgraduate Department of History from 1980-84. He was awarded a Senior Research Fellowship of the Indian Council of Historical Research, New Delhi 1985. He suffered a neck-injury and passed away on 18 December 1989. All his search papers and contribution including his book – 'The Social and Economic History of Northern India (1030-1194 A.D.)' have been related in this paper.— D.D.K.

267. Bharadwaj, O.P. :- *Yakṣa Worship in Kurukṣetra.*
ABORI, LXX, Pts. 1-4, 1989, pp. 199-219.

The history of Yakṣa-worship goes back to hoary antiquity. It was widely prevalent in India and its neighbouring countries since immemorial times. However, while it may well be called pre-vedic, there is hardly any justification for describing it as non-Aryan or pre-Aryan.

The Yakṣas are usually bracketed with the *Asuras, Rākṣasas* and *Piśācas* and placed with the category of demi-gods like *Vidyādharas, Gandharvas* etc. The Yakṣa cult was, at one time, fairly wide spread in the land of Kurukshetra and its adjoining areas. A list of some important places of the Yakṣa worship is appended to this monograph.— D.D.K.

268. Bhardwaja, Ganesh:-*Sanskrit Vāṅmaya men Vidyāon kā Vargīkaraṇa (Classification of Vidyās in Sanskrit Literature). (Hindi).*
Śod. Pat., XLIV, No. 1, 1993, pp. 87-91.

The paper begins with the elaboration of the meaning conveyed by *Vidyā* as per different dictionaries and Smṛtikāras. All the scholars consider six Vedāṅgas to be Vidyā. There are some others, who also include six upāṅgas to be Vidyā. The knowledge of almost of all the

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scriptures falls under the head of Vidyā. According to German dictionary, Vidyā has been classified under nineteen heads. They are – *Avidyā, Aṅgavidyā, Ātmavidyā, Tarkavidyā, Dhanurvidyā, Nakṣatravidyā, Nītividyā, Prāṇavidyā, Brahmavidyā, Bhūtavidyā, Mantravidyā, Madhu-vidyā, Mahāvidyā, Mūlavidyā, Yajñavidyā, Rathavidyā, Rājavidyā, Vāstu-vidyā, Vaidyavidyā.* For the ordinary man the four essential knowledges are that of *Dharma, Artha, Kāma* and *Mokṣa*.— I.S.

269. Chattopadhyaya, D.P. :- *Rationality, Culture and Values.*
JICPR, VIII, No. 1, 1990, pp. 1-16.

The author defends the thesis of culture-bound rationality a sort of relativism. He examines the concepts called REM (Rational Economic Man), REB (Rationality in Evolutionary Biology), and ROB (Rationality of Behaviour). The limits of these concepts have been aruged, as these are unable to capture the normative aspects of economic action, evolutionary adaptation, and behavioural reinforcement. Finally, the author indicates how normative considerations can be plausibly accommodated within the frameworks of the above concepts. The allied concepts such as appropriateness of the end-means relationship, universalisability and enforceability have also been critically discussed.—P.G.

270. Chakarvorty, Ramakanta :- *The Role of Sanskrit in Indian Cultural Integration.*
Anvi., XIII, 1990, pp. 47-52.

National integration in India now seems to be very illusive. We are now witnessing the emergence and consideration of regional nationalism throughout India. International Law demands that we respect the sovereign existence of Pakistan and Bangladesh. India now faces the unenviable propsect of almost total Balkanization. Religion, language etc. are some of the issues over which the teeming millions in India are now unfortunately involved in interminable bickering, riots and bloodshed.

The learned author suggests that we should search our own paragon i.e. the numberless scriptures composed in Sanskrit by our sages and poets which is the real panacea. — D.D.K.

271. Dastidar, Koyeli Ghosh :- *Respect for Privacy : Western and Indian.*
JICPR, VI, No. 1, 1988, pp. 101-109.

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The problem of respect for privacy is discussed here in the context of both western and Indian societies. To claim privacy is to claim immunity from an invited observation and interference. There are, of course, some interferences, which do not cause loss of privacy. We lose privacy when someone does not respect the limits that we have set on knowledge of our personal affairs. The limits set by social conventions vary in different societies; consequently, the interference, which is objectionable in one society, may not be so in other societies. The tribal societies have their own sanctions against intrusions on privacy. But the norms of privacy of tribal societies are different from the norms of privacy in modern liberal societies.

The social thinkers in the west have different views regarding the value of privacy. The respect for privacy in the tribal as well as the modern societies is considered important as it serves to maintain an integrated personality. However, many western thinkers such as Edmund Leach, Bruno Bettecheim, Margoret Mead and Granville Hicks attach only negative value of privacy. However, it is not a sound view, which attaches no value or attaches only negative value to person's privacy.

Looking at the hierarchical interdependence in the traditional Indian society, one may conclude that there is no place of personal privacy in it. However, this would be an erroneous conclusion, as Indian society attaches great value to person's privacy in religious matters and in matters of creative work in the field of literature, painting, music and philosophy.

In the conclusion, it is stated that privacy is essential for the growth of personal autonomy and self-evaluation.— B.L.S.

272. Debroy, Bibek & Debroy, Dipavali:- *The Laṅkā War and Its Weapons.*
ABORI, LXX, Pts. 1-4, 1989, pp. 181-198.

The intention of the present paper is to discuss the weapons used in the Laṅkā, as depicted in the *Vālmīki Rāmāyaṇa*. The weapon means *Astra*. This term *astra* encompasses weapons that are of clearly mundane character. The word *divyāstra* is used in its commonly understood sense of a divine, celestial, or superhuman missile, fantastic and wonderful in nature. The broad scheme of this paper is as follows – Section II gives an overview of the main skirmishes in the Laṅkā war. Section III discusses the usual run of the mill *astras*, while Section IV is devoted to the weapons that are exceptional or *divya* in nature. — D.D.K.

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273. Gorekar, N.S. :- *Indian Culture in the Islamic Environment.*
JASB, LXII-LXIII, 1987-88, pp. 40-47.

The deeds of Muslim invaders is well known to the elite and laity. The rich booty that the Arabs took away from India was the cultural treasures. The *Brahma-siddhānta* and the *Khandakhayaka* were not only Sanskrit works translated by Muslims but it was for the first time that Abu Raihan Al-Bīrunī, who accompanied Muhamood of Ghazni to India, learnt Sanskrit, collected the material about the cultural and historical heritage of India, and presented the same in systematic manner in the Arabic language in his book entitled Kitāb-al-Hindi. Firuz Shāh Tughlah secured rare Sanskrit MSS on astronomy and got those translated into Persian and calling it Dalāyali Firūz Shāhī. Similarly, Prince Dara Shikoh, and Amir Khusrau and a large number of Muslim scholars learnt Sanskrit and translated them into Persian, Arabic, and other languages.—D.D.K.

274. Harper, A.W.J. :- *Time and Identity.*
JICPR, V, No. 2, 1988, pp. 127-131.

Any event 'X' occurring within a certain time can be identified and its identity can be retained through a series of subsequent events. However, a time moment identified, as such cannot remain uniquely identified or identical with itself. Any time other than an expressive 'intercessory' time cannot be identified within the limits of the conscious knowing process. Moments of time do not endure or co-exist in time and one moment does not follow upon another in succession; time division does not occur, save to accommodate in extension those entities that are assumed to enjoy a fixed and durable state. We must, therefore, say that time can only be known as it is given alongwith something, event, or process. Linguistically, time has found a perennial survival value due to its usefulness in punctuating the words and phrases of ordinary discourse. In its role as a formed semantic device, time is an indispensable factor in effecting a first and formal approach toward those integrative principles that operate upon a fragmented world, which nevertheless must continue to survive through all the various forms of change.— D.D.K.

275. Johnson, Donald Clay :- *On the Origins of the Bhandarkar Oriental Research Institute Library Part-II : The Work of Ramkrishna Gopal Bhandarkar and Peter Peterson.*

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ABORI, LXXI, Pts. 1-4, 1990, pp. 71-82.

George Buhler and Franz Kielhorn had established a programme from 1868 to 1880 in Bombay Presidency for the recovery and preservation of Sanskrit MSS, which had attracted worldwide attention. In 1878 the Government of India also helped in this attempt.

When Buhler left the Professorship at Elphinston College in 1868, to become Educational Inspector for the northern part of Bombay Presidency, Ram Krishna Gopal Bhandarkar assumed the vacated teaching position. Keilhorn retired as Professor of Oriental Languages at Deccan College in 1881 and Bhandarkar immediately replaced him. Peter Peterson became the Professor of Elphinston College but also Registrar of Bombay University. These are the forerunners of the above noted Institute and its gradual developemnt has been noted in this paper—D.D.K.

276. Kai Nielson:- *Defending the Tradition.*

JICPR, VI, No. 2, 1989, pp. 53-60.

Jaegwon Kim notes that three cultural themes emerge as fundamental compounds of the philosophical tradition as:

(i) The Platonic doctrine concerning truth and knowledge, according to which truth is correspondence with nature and knowledge is a matter of possessing accurate representations.

(ii) The Cartesian doctrine is the doctrine of mind as the private inner. 'The Inner Mirror' in which cognitive action takes place.

(iii) The Kantian doctrine is a conception of philosophy, according to which it is the business of philosophy to investigate the 'foundations' of the sciences, the arts, culture and morality, and adjudicate the cognitive claims of these areas. Philosophy, as epistemology, must set universal standards of rationality and objectivity for all actual and possible claims to knowledge. — D.D.K.

277. Kaur, Paramjit:-*Ṛṣi-Dayānandakṛta Yajurveda-Bhāṣya men Gṛha, Gṛhopakaraṇa tathā Bhojaṇa-vyavasthā (House, House-hold-utensils and Food arrangement in The Yajurveda-Bhaṣya of Ṛṣi-Dayānanda).(Hindi)*

KURJ, XXIII, 1989, pp. 284-290.

The house should be such where sun and wind can easily reach or pass through. There should be open space all around in a house. The

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house should be of good height and many doors. The floor should be on a higher base and beyond reach of rainy water. The objects of daily use have also been enumerated such as *kalaṣa, ukhā, camas, droṇa, vedī, kumbhī* and *karambha* etc. As regard food, Swāmī Dayānanda uses the term *Yuktāhāravihāra*. The purity of food, water, and air is stressed. *Somarasa* is very useful for health, mind, and intellect. One should not go for *madya* and *māṃsa* etc. All these points find mention in detail in Yajurveda-Bhāṣya of Swāmijī.— P.G.

278. Meister, Michael W. :- *The Visual in South Asian Culture.*
JASB, LXII-LXIII, 1987-88, pp. 66-72.

Quoting an example of a place diminished by the absence of 'Penetralia' the author has discussed the problem of cultural legibility and intercultural communication which are not applicable only to Asia. How we see and what we make establishes an interior vision according to how we are trained. The individual, as well as what he is taught, emerges from a cultural matrix that accumulates richness and form from a history longer and more complex than any lifetime.

In reference to specifically to South Asia, the 'visual' is often essentially, non-verbal. Varanasi's sacred scarf with 'Rām-Rām-Rām' written a thousand times truns words into a pattern. The problem has been discussed elaborately.— D.D.K.

279. Miri, Mrinal :- *Reason in Criticism.*
JICPR, VI, No. 2, 1989, pp. 137-146.

The author has put up two relevant questions: To what extent is a critic, in passing judgments on works of art- such as "This is good because it possesses these qualities..."-This is better than that because it has ....." committed to a set of principles of criticism. And if he is so committed, what is the nature of the justification of such principles? Actually, it is impossible to deal very satisfactorily with these questions without going into many issues involving the nature of aesthetic concepts and aesthetic experience — the concept of *rasa* for instance, or the idea of the representation of an emotion in a work of art etc. and from most of these issues I shall have to prescind, which is perhaps unfortunate. A simple solution is suggested as 'Whenever two things are compared in judgement, they are estimated in relation to some common property or properties which one thing is alleged to possess in a greater degree than

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another. Similarly, some other solutions have been presented in this paper.— D.D.K.

280. Ogungebmi Segu:-*African Belief in Human Destiny : Is it Desirable?*
JRS, XXI, No. 1, 1992, pp. 118-128.

Two ethnic groups, namely the Yoruba and Akan in Nigeria and Ghana respectively have generated some philosophical debate. In Yoruba traditional thought, an unalterable destiny is imposed on an individual by the Supreme Being. The "being" of an individual resides in the primordial existence and it goes to kneel down to receive his destiny. It is that, which one finds on getting the world. But when one gets to the world one becomes impatient. The picture we have about the being of man in the primordial existence is that of a mature person, limited in nature making a choice to be in the world. In Akan philosophy God is conceived an omnipotent and wholly good. In the end the author finds that a new look or an interpretation of human destiny in Africa is necessary and philosophy can provide the therapy needed for success in this regard.— P.G.

281. Raghvan, V.:- *The Strength of the Strong.*
Pur., XXXII, No. 1, 1990, pp. 73-76.

"I am the strength in the strong" said the Lord in the Gita, VII.11 Prahlāda tells Hiraṇyakaśipu in the Bhāgavata (VII.8.8), O King, not of mine and yours only, but of the strength of all other men of strength also. He is the strength. The Bhāgavata illustrates the truth with the following story in XB.89, 22-63.

Once in the city of Dvārikā, the male child of a Brāhmaṇa lady, just born, expired immediately after the delivery. The dejected Brāhmaṇa took the corpse; laid it at the palace gate and hearing his will of woe Arjuna assured him to bring the baby back. His strenuous efforts etc. and the result has been illustrated in this paper.— D.D.K.

282. Raina, Dhruv :- *A Historico-Philosophical Investigation of Anti-Science : The Phenomenological Encounter.*
JICPR, VI, No. 1, 1988, pp. 47-59.

In view of the destructive use of science, a view has been advanced that science is inherently exploitative and violence is intrinsic in the process of scientific knowledge. The phenomenologists, Heidegger and Hasserl are also known for their critique of science. But the attempt to

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trace the counter-culture movements in the form of anti-science movements to Heidegger and Hasserl is not correct. This is being discussed in this paper. Cahoone has already shown this. Husserl and Heidegger were very much interested in evaluating the role of mathematics in science. According to them, mathematics has given modern identity to science, what distinguishes the modern enterprise of science from other activities is that science is mathematical, and not that it uses mathematics. The denunciation of mechanistic and materialistic models in the latter part of the eighteenth and throughout the nineteenth century was supported by Heidegger. Husserl, Heidegger, and Cassirer took interest in Galileo. The Galilean science had a touch of humanity, which impressed these philosophers of modern time. Heidgeer demarcates Galilean science from its forerunners in, so far as it establishes both mathematics as heuristic for science and its instramentality within the sphere.

The anti-science movements find the axiom of theoretical superiority, as well as the axiom of practical superiority of science as untenable. The reductionism and physicalism in the science cannot explain consciousness, which cannot be reduced to matter.

The science in the present time is controlled and natured by the industry-defense nexus. This is not conducive for the free growth of science. Science should be put to constant critical interrogations, so that it may not have negative effect on social order.— B.L.S.

283. Rastogi, Vandana:- *Vaidika Sāhitya men Paryāvaraṇa Cetanā (Envirnmental Awareness in Vedic Literature). (Hindi).*

Śod, Pat., XLIII, Nos. 3-4, 1992, pp. 49-57.

The paper begins with the elaboration of the definitions of Vedas, time of their composition. Then it gives the definition of environment. It quotes Maharṣi Arvind regarding use of mysticism in Vedic language. It also contains that reference about the divine element prevalent in all the universe as accepted by the Vedic *ṛṣis*. It asserts on the fact that the environmental awareness contained in the Vedas emphasizes upon the friendly feeling between man and nature. It ends with quotation of famous *Śāntipāṭha* in Yajurveda.— K.R.

284. Satyanarayana, D.:- *Keśakhaṇḍana.*

VOUJ, XXXII-XXXIV, 1989-91, pp. 141-160.

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Several manuscripts (atleast eleven) are available on the subject matter of hair-cutting. Much detail is available in Smṛti and Paurāṇic literature. The term *kṣaura-karma* is generally used as a comprehensive term. Hair dressing is one of the 64 fine arts. From a mere cleansing in kṣaura the samastic contents have been extended to mean cleansing of the mundane ills and *Muṇḍakopaniṣad* etc. are used in this sense. The topics like cosmic law, social practice, gender determinant, magical powers, black magic and sorcery chastity, equation of hair with blood psychological and emotional association, insult, hospitality, surrender, hair-cutting in Smṛti literature. Śikhā and hair cut are different headings under which the Keśakhaṇḍana subject has been widely and interestingly discussed in this paper.— P.G.

285. Scott, David C. :- *Women and Patriarchy in World Religions.*
JRS, XXI, No. 1, 1992, pp. 98-117.

In the beginning of his deliberation, the author identifies three meanings of the expression, 'patriarchal' religion. The patriarchal religious traditions are predicated on a stress syndrome characterized by a correlation of stress points — historical, psychological, sociological, and biological. All said and done, however, one cannot be struck by the fact that even when women have real power, as in a number of tribal societies, they still subscribe to what Susan Carol Rogers calls mythical male dominance, a game of deference. The truth of matter is that women generally have not had to subject themselves to the possibility of death in conflict, because of the male role to protect women. How to change the old sex role models in patriarchal religious traditions that cling to extreme male dominance is the challenge of the future when we think about women and religion for that matter, just women and men. The modern secular world is generally characterized by the tendency of culture to be dominant member of the dyad, as technology increasingly controls biology.— P.G.

286. Sekhon, Sant Singh :- *Guru Gobind Singh's Prayer.*
JRS, XXI, No. 1, 1992, pp. 49-56.

Guru Gobind Singh is face to face with an imperial power that has remained the despair of the patriotic Indian elements for about a thousand years. A serious challenge to it had no doubt developed in the south in the shape of Maratha struggle led by the great Śivājī, but in the

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Punjab opposition to the imperial might of Aurangzeb was almost a forlorn hope, and only those with fanatical, intense, desperate belief in the personal engagement of some divine power could launch on it. Guru's prayer is like Arjuna seeking protection of Kṛṣṇa and imploring Him to become his shield.— P.G.

287. Shaida, S.A. :- *Public and Private Morality.*
JICPR, VI, No. 1, 1988, pp. 111-119.

Since morality is understood as a set of rules or principles of conduct of individuals of a particular community or society, the term private morality may seem to be self-contradictory. While accepting that morality develops in society and that it is therefore, public in nature, it cannot be denied that there is a subjective aspect of morality too. The moral rule is nothing but a ritual unless backed by personal commitment, approval, conviction, or ideals whereby one chooses between alternative value systems. In morality, the objective rational principles as well as personal feelings and will are important ingrediants. Though morality is not just a matter of personal feeling, morality will lose its driving force without its feeling content.

The term 'public morality' refers to the moral issues in the matter of public interest. The Watergate Scandal in the United States, the Postal Act, and the alleged kickbacks in the Bofors in India and dowry and dowry deaths and several such cases are the cases, which arouse public indignation. In brief, public morality is concerned with those issues and problems where others' rights are respected or violated. The modified versions of deontology and teleology as contained in Joulusin's two-tier model of ethical reasoning and also in Rule-utilitarianism in general has shown its inclination towards public morality; social cooperation, benevolence, charity, impartiality, fairness or justice are some of those virtues which come under the purview of public morality.

The private morality, which consists of one's own commitment, is referred to by Mill, in his insistence on conscience as the moral sanction and by Butter in his theory of conscience. Nietzsche's concept of will to power and Kierkegaard's stress on the concrete individual and his irrational choice put emphasis on private morality.

The tension between private and public spheres of our moral life continues in the modern times when the individual is taking risk in his personal decisions in such matters as marriage, birth control and also his choice of jobs.— B.L.S.

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288. Sharma, Shankar Dayal:- *Goals of Oriental Research.*
VOUJ, XXXII-XXXIV, 1989-91, pp. 1-6.

The inaugural speech of his Excellency as the Vice-President of India on the occasion of the Golden Jubilee Celebrations of Sri Venkataswara University Oriental Research Institute refers to the need to achieve a quantum increase in the totality of nationwide ability evolving a system of cooperation between oriental research institutions and scholars across the country. To Sri S.D. Sharma, it is important also to devote some thought towards a clear definition of desirable goals for research activity. According to him, the goal is the identification, exposition, translation, interpretation, and utilization of the vast storehouse of scientific insights and technological knowledge of practical economic value in our national heritage of intellectual thought in classical languages. We ought to organize inter-disciplinary efforts involving experts in the sphere of ancient modern disciplines jointly to undertake examination of the know-how in our position and utilize that portion of it which can benefit our economic life.— P.G.

289. Singh, Sheo Bahadur:-*Ananda Kentish Coomaraswamy – A Profile.*
KURJ, XXIII, 1989, pp. 3-5.

Coomaraswamy belonged to the transcendental realm of the metaphysical world as he himself says, "We are all one under the sun, creation is timeless, instantaneous and eternal man is a vessel of the spirit." He sought to bring the unity of mankind not through politics and economics but through wisdom and philosophy. His personality was submerged in his writing on art. He maintained that it should be manifestation of the eternal present in the mankind. It was brilliant approach due to his deep scholarship, commingling a power of industry that was unsurpassed, a gift for balanced judgment that was once acute and penetrating and honesty and sincerity that could never be questioned and eloquence of writings that was not less achievement in the English Prose.— P.G.

290. Sinha, D. Raman :- *Impact of Railways on Indian Industries in 19th Century.*
QRHS, XXIX, No. 4, 1989-90, pp. 48-58.

The modern economic and commercial development largely depends upon the efficiency of transport facilities particularly of Rail Transport. The establishment of Railways in India during the middle of the 18th

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century created a condition for the growth of modern industries in India. One of the main motives in constructing railways in India was outlined by Lord Dalhousie in his famous minute on railways was "England is calling aloud for the cotton, etc." Thus, the construction of Railways in India was primarily undertaken to meet the raw material and market requirements of the British Industries. It was between 1850 and 1880 that there was a mushroom growth of types of mills mainly owned by the Europeans. All the local industries miserably failed and hundred of cotton and textile mill started at Madras, Madua, Travancore, Cochin, Massore, Bombay and different parts of India by the foreign people.—D.D.K.

291. Verma, K.K. :- *Scientific Principles of Āsanas.*
KURJ, XXII, 1988, pp. 132-138.

Yogic exercise has its own governing principles which are discussed here as four headings i.e. (i) Physiological (ii) Stand-stillness in the process of motion (iii) Based upon modern environmental situations and (vi) Inter-dependence of body and mind. Physiological principles cover blood and Circulation System, Digestive organs, Abdominal organs, Respiratory system, Endocrine glands, Muscular system and Functioning of the nerve connections. Yogic *āsanas* are based on the principle of stand-stillness. While performing *āsanas*, the movements should be slow and progressive. In the phase of stand-stillness in the motion, one can enhance the energy. A short phase of motionless generates manifold engery and power. Further Yoga is helpful for those who are helpless to participate in phsyical activities, as it does not need any companion, any object, any implement, any special place, special time or particular level of physical fitness etc. Further mind influences the body. A sick person lying in the bed cannot maintain his mental balance, when his body is decaying. In the end, paper also enumerates fifteen recommendations, which should be taken into consideration while performing Yogic *āsanas*.— P.G.

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XII A—PHILOSOPHY AND RELIGION (BUDDHIST)

292. Bugault, Guy:- *Buddhist Anhropology vis-à-vis Modern Philosophy and Contemporary Neurophysiology.*

JICPR, VIII, No. 1, 1990, pp. 69-76.

After having some idea of Buddhist anthropology the author tries to attempt a confrontation with the some prominent standpoints of western thought taken as example. He tries to imagine how a Buddhist could criticize the process of Descartes in the Cogito. A cure is necessary, first to restructure the psychosomatic complex and then to do away with it as a whole. Contemporary neurophysiology is developing a new idea of man. The Buddhist reader would not agree his scientific, experimental enquiry. On the contrary, it is in keeping with his own way of thinking, anti-phenomenological analytical is leading to reduction. — P.G.

293. Chinchore, Mangala R:- *Nāgārjuna's (?) Pramāṇa (Tarka) Vihetana-Vṛtti (An Inquiry into the Legitimacy of Ascription of Authorship of Pramāṇa (Tarka) Vihetanavṛtti to Nāgārjuna.*

ABORI, LXXI, Pts. 1-4, 1990, pp. 195-218.

This paper is an attempt to inquire into the rationale of the legitimacy of ascribing the work called *Pramāṇa (Tarka)-vihetana-vṛtti* to Nāgārjuna. Three types of attempts have been made to solve the problem. **1.** Views of historians and indologists. **2.** Principal texts available in Tibetan and Sanskrit rendering and **3.** Work by a contemporary or follower of Dharmakīrti.

The discussion concludes that the work was not written by Nāgārjuna and it is clear that it belongs to the Dharmakīrti era of Buddhist scholarship.— D.D.K.

294. Deswal, R.K. :- *The Concept of Dharma Buddhism.*

KURJ, XXIII, 1989, pp. 139-144.

From ontological viewpoint Dharma has three senses, (i) Law of the orderliness of the universe, which states that all compounded things are *anatta*, *anicca* and *dukha*, since they are subject to the same law of the conditioned genesis, (ii) ultimate reality of nature of bliss and peace,

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hence, metaphysical and yogic Absolute-Paramārtha etc. (iii) Dharmas (in plural) are the simple, irreducible elements, whose interplay constitutes the universe. From religious viewpoint, *dharma* is understood as the doctrine and scriptures, which embody the Buddha-dharma. Lastly, *Dharma* from ethical point of view is the same complex of doctrine, now conceived as the means to the Buddhist summumbonam, viz. *Nirvāṇa*. It includes within itself complex factors like mortality, virtue, and righteousness, elements of enlightenment and so on. It needs to be admitted that the concept of *dharma*, still remains ambiguous and multivalent in Buddhism. In expressions like 'Dharmarāja', the sense is easy to discern while in expression like 'dharma-cakṣu', 'dharma-sthitijñāna' etc., it is extremely difficult to determine the meaning. The reason of its refusal to be subjected to our intellectual analysis is perhaps, as a learned scholar points out that *dharma* is an inspiration left-behind by Buddha rather than a well-defined formula. Let *Dharma* cause people to be free, happy and liberated.— P.G.

295. Jai Singh :- *The Buddhist Theory of Meaning (Apohavāda)*.
KURJ, XXIII, 1989, pp. 131-135.

The paper deals with Apohavāda and its criticism by the Naiyāyikas and Mīmāṃsakas. According to Buddhists, the word cannot signify the thing-in-itself. The real is only the thing-in-itself (*Svalakṣaṇa*) and being momentary in nature is outside the grasp of the word. The theory of *Apoha* is promulgated in the Buddhist system by Diṅnāga in his *Pramāṇa-samuccaya*. According to him, a word can express its own meaning only by repudiating the opposite meaning. He points out that the names are products of conceptual constructions; vice versa, the conceptual constructions are the products of names. Later Buddhists reinterpret and modify the Diṅnāga theory of *Apoha*. Ratnakīrti considers that the meaning of a word consists in affirmation qualified by the negation of all things. The concept of *Apoha* depends upon the law of contradiction. The words like blue and non-blue negate each other just because they are opposite to each other. The controversy between the Naiyāyikas and Mīmāṃsaka realists and the Buddhist nominalists is nothing but a clash between two radically opposed metaphysical standpoints. The theory of *apoha* has an important learning on the Buddhist epistemology. The realists fail to apprehend the real spirit of

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Buddhist theory. The term 'good' is both 'affirmation of goodness' and 'negation of badness'. The negative meaning cannot be denied as is wrongly done by the realists simply because this meaning is indirect, implicit and implied.— P.G.

296. Moorty, Narayana:- *Fragmentation Meditation and Transformation: The Teachings of J. Krishnamurti.*

JICPR, V, No. 2, 1988, pp. 133-145.

J. Krishnamurti who is a teacher of mankind in the line of the Buddha, Leo Tzu or Confucius has held that fragmentation of man is the cause of all the problems and suffering of mankind. The problems of the world are nothing more than the projection or reflection of the problems within man. The fragmentation is the result of the process of thinking and consequently thought is responsible for most of the problems of man as well as for the fruits of human civilization such as art, architecture, literature, medicine, science, and technology.

As a solution, Krishnamurti advocates a revolution in the self of man. Fundamental changes required to be achieved in man cannot be brought about from outside by force or by conforming to an authority. They can only occur effortlessly when one dispassionately observes the total psychological field of man as it operates in every day life. Krishnamurti calls it meditation. Meditation is choiceless passive observation of all the elements involved in the conflict or fragmentation within man. In becoming aware of all the fragments of a conflict, man becomes other than them and consequently totally free from them.

Meditation, for Krishnamurti, is not a prayer to some unknown deity or the concentration on a *mantram*, but the passive observation and the resultant emptying of the contents of one's consciousness. The meditative mind is silent mind.

In meditation, one is 'dead' to the many hurts one experiences in day-to-day life. Love takes place in meditation. For Krishnamurti love is not a sentiment. It is a state of mind where there is no fear, no bargaining, and no self-centred calculation.

However, it is not the case that what Krishnamurti describes as choiceless passive observation, in fact, is an effort to change man himself and indirectly to change the world. It is, not then a goal oriented mental exercise? Krishnamurti may say that one has to go on like this until he is disillusioned about all goals and renounces them all. Much of the teachings of Krishnamurti can be traced to the philosophies of

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Nāgārjuna, Sāṅkhya, Yoga and Vedānta. The real significance of Krishnamurti's teachings lies with the fact that he is talking to modern man in his language. — D.D.K.

297. Tiwari, Shiva Prakash:-*Bastara Jile men Bauddha Dharma (Bauddha Dharma in the District of Bastara). (Hindi).*

Śod. Pat., XLIV, No. 1, 1993, pp. 82-88.

The paper begins with the description of geographical situation of Bastara district. This district has maintained a special and rare culture of its own which can be well observed in the legacies of Śaiva, Vaiṣṇava, Śākta, Jaina and Bauddha Dharma which are lying scattered here and there. The regional and artistic creations and tradition have ever remained helpful in this study of its culture and civilization. A man can acquaint himself with the geographical strategy and political incidents by casting a look on these legacies. A rock inscription, pertaining to the time of Aśoka shows that Bauddha dharma had entered Bastara in those days. In fact the Bauddha and Hindu sculptors located in Bastara are a self-evident proof of the religious harmony during the rule of Nala dynasty. We cannot be sure about the date of decline of Bauddha Dharma in Bastara but it seems that the clash against Tantravāda among different religions in the medieval age was the main reason for it. — I.S.

298. Vyas, Nitin J. :- *Vitality and Viability of Buddhism Today.*

JOIB, XLIV, Nos. 1-4, 1994-95, pp. 53-58.

The Buddhist thought has made a permanent mark in the individual and collective life of the world. The origin and vision of the Buddhist thought aimed at providing justice and order in the ethical realm of man. There was a great socio-economic disparity in the then Brahmanical religious matters connected with the sacrificial rites and ritualistic deeds. This evidently had benefited the higher status groups. The existence of varied and often conflicting ideas of the many prevailing schools of thought created much confusion in the human minds. Lord Buddha blazed a trail, which presented a modest, and the moderate way of life to the mankind. He did not accept any esoteric or mystical approach.—D.D.K.

299. Y. Krishan :- *Doctrines of Karma of Mokṣa of Niṣkāma Karma and the Ideal Bodhisattva.*

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ABORI, LXX, Pts. 1-4, 1989, pp. 163-180.

Indian philosophy and religions, in the exposition of the doctrine of Karma, exhibit two conflicting trends: 1. Role of Karma in shaping the individual's destiny and in the achievement of the goal of liberation or *Mokṣa* or *Nirvāṇa*, Karma on the one hand is deemed to be causative force which at the root of diversity in the forms of life in this universe and is the motive force behind the phenomena of transmigration and rebirth.

Mokṣa or *Nirvāṇa* on the other hand is release from the process of death and rebirth. It aims at bringing the life process to an end. Thus, *Mokṣa* necessarily implies the termination of all Karmic activity, which in turn, is unavoidable and inescapable when a being is embodied in human frame. Views of eminent philosophers including the Jaina and Buddhist have been discussed and the last result has been declared as the *Niṣkāma-Karma* for the universal benefit.— D.D.K.

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XIIB – PHILOSOPHY AND RELIGION (NON-BUDDHIST)

300. Agrawal, M.M. :- *Sartre on Pre-Reflective Consciousness.*
JICPR, VI, No. 1, 1988, pp. 121-127.

In Sartre and in phenomenological literature consciousness is seen to require an object to become manifest. In itself, consciousness is incomplete. It is, therefore, described as 'nothingness'. The consciousness of an object is unreflected consciousness. But the unreflected consciousness is simultaneously conscious of itself. Sartre calls this latter consciousness 'the pre-reflective consciousness'. The consciousness is not aware of itself like the awareness of an object external to it. It is aware of itself, as it were worldly.

Sartre has given the example of counting cigarettes to prove his thesis that the pre-reflective consciousness exists simultaneously to the unreflected consciousness. In a serial activity such as of counting, one is all along pre-reflectively aware of the conscious acts involved in counting. Thus, for Sartre all knowing consciousness, whether or not one can recall them, must be simultaneously non-cognitively awareness of itself. A non-cognitive awareness of the act constituting the knowing consciousness is sufficient to account for the causality of the memory of past-experience of the consciousness of an object. However, Sartre's critics maintain that Sartre's theory of pre-reflective consciousness can be interpreted that it has propositional content. But, this should not be the necessary conclusion of Sartre's view. Sartre's theory of non-cognitive self-awareness is his new contribution on the problem of consciousness.

Consciousness exists as a consciousness of being without any explicit reference to itself, simultaneously to the consciousness of its object. —B.L.S.

301. Bahm, Archie, J. :- *Subject-Object Theories.*
JICPR, VI, No. 1, 1988, pp. 87-94.

While examining the nature of knowledge, one encounters the problem of the status of the subject, the knower, and the object known. The question of the status of the subject and the object in the process of knowing is concerned about their reality. When x knows y, is x the real self or the apparent self, similarly is y the real thing known or the known is only the apparent thing.

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The purpose of the paper is to provide a comprehensive survey of the kinds of theories regarding this problem.

The possible theories have been shown in two diagrams.

(i) Regarding theories distinguishing subjective from non-subjective aspects and also regarding theories distinguishing objective from non-objective aspects.

(ii) Regarding theories involving relations between subjective and objective aspects.

Both diagrams are designed to depict distinctions between what is apparent and what is not apparent or is real. The apparent and the 'real' are akin to the terms 'phenomenal' and nominal in Kant's theory of knowledge. The first diagram is divided into two parts. The first part is limited to the subjective aspects, while the second part is limited to the object aspect of the subject-object constitutes. Each part lists seven possible theories. The second diagram lists twenty-three possible kinds of theories regarding the problem of relation between subject and object in knowing.

Explanation of the possible theories lists in these two diagrams is also given in the paper. —B.L.S.

302. Banerjee, Nandita :- *Sambhāvanā – Probability in Indian Epistemology.* Anvi, XIII, 1990, pp. 27-32.

An invalid knowledge, as opposed to a valid one, is often attended by an amount of uncertainty. Śaṅkaramiśra, in his *Upaskāra* on the *Vaiśeṣika sutras*, goes to identify aniścayatva or uncertainty as the fault of many a fallacious knowledge. Knowledge, he says is of two kinds – *vidyā* and *avidyā*. *Avidyā* is again classified into four sections, where *saṃśaya* and *anadhyavasāya* involve uncertainty.

Indian logicians are more or less, indifferent to another kind of uncertain feeling, which we describe as *sambhāvanā* or probability. Probability in the everyday use of man is a far cry from the mathematical concept of probability which means. "Extant to which an event is likely to occur etc." Majority of our ancient philosophers treat probability as a type of doubt. Most of them unequivocally negate the independent status of probability and a debate on this topic is available in this article.—D.D.K.

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303. Barlingay, S.S. :- *Ontology and History.*
JICPR, VIII, No. 1, 1990, pp. 57-68.

The history of man and the environment tend to act as a feedback and in turn enrich the gestalt that is man. The action of individual historical agents takes place in a situation determined partly by their own specific projects and intentions and partly by the tendencies of the objective situation. The objective situation consists of the forces of the natural world and more importantly, other historical agents. The context of action is at once natural and social. As a result of this kind of situational determination, new structures of power and social relationship emerge historical beings, by means of their actions, create new situations as also new patterns of inter-relationship among themselves, thus, groups arise and these social processes lead to the formation of distinct cultures having their specific identities. —P.G.

304. Barlingay, S.S. :- *Re-understanding Indian Philosophy.*
JICPR, VI, No. 2, 1989, pp. 109-126.

Indian philosophy is fundamentally different from other brands of philosophy, for example, from Western Philosophy. Just as some kinds of plant grow in tropical regions and not elsewhere, similarly, some kinds of philosophy grow in particular regions. This may mean that each type is like a seed. That it grows not only in a particular atmosphere but also in a particular ethnological pattern. Indians being of Aryan race the Indian type belongs to Arayan Pattern and in a similar way the Greek, the Roman Anglo-Saxon and the Mongolian patterns can be distinguished. Indian has *caturvarṇa vyavasthā*, hence there will be one particular type of philosophy and way of life integral and prescribable to each *varṇa* and the entire system of philosophy have been revealed and discussed in detail. —D.D.K.

305. Basu, Sandhya :-*Gettier's Principle for Deducibility of Justification.*
JICPR, V. No. 2, 1988, pp. 87-95.

Edmund Gettier's principle for deducibility of justification is as follows. For any proposition P, if S is justified in believing P, and P entail Q and S deduces Q from P and accepts Q as a result of his deduction, then S is justified in believing Q. Fred I, Dretske questions this principle. He argues that, though Getteir's application of the principle to his proposed counter-examples is unobjectionable, the principle itself

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is not true. However, I am inclined to the conclusion that Dretske is not justified in questioning Gettier's principle.

Irving Thalberg has also challenged the same second principle of Gettier's. A thorough analysis of the counter-examples argues Thalberg, reveals that they are not instances of JTB, because justification cannot be transmitted to them from their premises. There are certain loopholes in Thalberg's reasoning. However, his distinction between evidential and strategically justification deserves our close attention. We may agree with Dretske, so far as he maintains that epistemic operators are semi-penetrating operators. But his argument can be criticized on two grounds. On the one hand, the examples he chooses are not examples of non-penetrations and on the other hand, Dretske's remark that, though PDJ is not acceptable, Gettier's application of the principle is unobjectionable is totally misguided. Thalberg will disagree with Dretske, for if he has shown anything it is that Gettier's cases are cases of non-penetration.—B.L.S.

306. Bhatt, S.R. :- *Sri Aurobindo The Sage of Pondicherry and His Śakti, The Mother.*

JICPR, VII, No. 1, 1989, pp. 139-144.

Sri Aurobindo began his worldly career as a sceptic and agnostic, but soon came under spell of absolutistic spiritualism, which enabled him to realize Brahmic silence, i.e. *nirvāṇa* and the universal dynamic presence of the divine. Among the contemporary Indian thinkers Sri Aurobindo can legitimately claim to have a distinction, parallel only to that of Mahatma Gandhi. The above noted book under review presents a lucid and comprehensive account of some of the silent experiments, experiences and realizations of Sri Aurobindo and the mother from the pen of an erudite Aurobindian scholar and an ardent devotee of the mother who lived and taught at the Sri Aurobindo International Centre of Education for two decades. —D.D.K.

307. Bhatta, C. Panduranga :- *Ecological Significance of the Vibhūti Yoga Found in the Bhagavadgītā.*

VUOJ, XXXII-XXIV, 1989-91, pp. 107-114.

There are eight Vasus, namely land, water, fire, air, ether, moon, sun and star, which constitute the gross structure of nature. Of these *Pāvaka* 'fire' assumes various degree of warmth and sustains life. In *Gītā*, the

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Lord mentions it as his special manifestation. Lord identified himself with the mountain, *Himālaya*, which is the greatest mountain striking wonder on its beholder, *Aśvattha*, the peepal tree is recognized as Lord's *vibhūti*. The best of the cows, horses and elephants are the manifestations of the divine glory of the Lord Vāsuki and Ananta are also Lord's *vibhūtis*. The glory of Lord does indeed reveal itself in lion, who because of his power has become the vehicle of the cosmic mother. Air is All-pervading. It makes fire burn, converts impure water into vapour and reinstates it as pure rainwater. The smell produced by earth and earthly things is purified and made smell-less by air. The Lord identifies himself with it. The cosmic outlook of the *Bhagavadgītā* teaches us to respect of all life indeed, all god's creation. The outlook helps probably to make the world happy and to save it from a sad end.—P.G.

308. Bhattacharya, Kalidas :- *Indian Philosophy in The Context of World Philosophy.*

JICPR, VI, No. 2, 1989, pp. 1-16.

The problem about Indian culture vis-à-vis world culture, can be split into the following sub-problems:

1. Can Indian Culture be understood all by itself, apart from any borrowing from other cultures?
2. Can it continue without contributing anything, howsoever, small though nonetheless specific, to other cultures?
3. Is there any world culture apart from the different cultures borrowing from the contributing to those mutually different all other cultures? All these problems have been discussed in detail relating previous position. 19th century luminaries and the current state, has been discussed in this paper.—D.D.K.

309. Bhattacharya, R.S. :- *Viṣṇustotram with Notes.*

Pur., XXIX, No. 2, 1987, pp. 118-126.

Includes text of *Viṣṇustotram* with notes from verse numbers 48-58 with footnotes for variant readings per different recenssions. The notes include relevance of the variant readings duly considered and discussed e.g. (a) for verse – 48 '*tanmātrarūpiṇe*' is first discussed and explained and in footnote referring to Śaṅkara's remarks : second word explained is *acintya*-capable of being known through *Śrutārthāpatti*. In verse 49, the meanings are annotated for *sattvarūpāya* for *sarvarūpāya*, *vijñānarūpāya*

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with *avijñeyarūpāya*. In verse 50, Viṣṇu is shown as existing in five forms (i) the *bhūtas* (ii) the organs or capacities (iii) *pradhāna* (iv) the embodied self and (v) the supreme self who is bereft of all adjuncts. The verse 51 as a support to the meaning – Viṣṇu being the essence of all dharmas is supported by *Śāntipurāṇa, Gītā, Viṣṇupurāṇa, Vāmanpurāṇa* and works of the Chaitanya sect. Verse 52 includes in support references from *Taittirīya* and *Kena upaniṣads* as also *Brahmasūtra* and Śrīdhara regarding words like '*iha āptavācana*'. In verse 53, the term *Nāmajātyādi-kalpanā* is explained with a reference from *Nyāya-praveśa* of Diṅnāga. Verse 54 being straight explains that since there can be no accomplishment of things without the help of specific forms. Thus, art is called by name like Kṛṣṇa, Acyuta, Ananta and Viṣṇu. The note is regarding fitness of *īḍyate* in place of *īḍyase*. Further confirms that meditation on entities depends on the words denoting them. Reading in *vaṅga* edition is also translated and annotated. In verse 55, Viṣṇu is addressed as Brahmā (the creator), Śiva (the lord of animals), Āryaman, Vidhātṛ, Dhātṛ, the king of gods (Indra), Air, fire, the Lord of waters (Varuṇa), the Lord of wealth (Kubera) and Lord of death (Yama). Viṣṇu is one and protects the world with a variety of powers. In footnotes a verse is quoted as explanation of three powers of Viṣṇu – being fundamental without complete reference. In 56-57 verses Viṣṇu is described as Lord of the world – Himself birthless, creates the world assuming the form of solar rays Guṇa with Viṣṇu is *sattva* and the syllable *sat* is representative. Verse 58 is the salutary invocation – Salutation to Thee in the forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Anirudha.

Concludes that *Pañcarātra* as śāstra has a great antiquity, therefore, *Viṣṇustotra* be given same position as its references are found in *Chāndogyopaniṣad, Śatapathabrāhmaṇa, Rāmāyaṇa* and *Mahābhārata*.—N.S.K.

310. Bollee, W.B.:-*Khuḍḍāga Nityaṇṭhijjam (Uttarājjhāyā 6) An Epitome of the Jain Doctrine.*

ABORI, LXXI, Pts. 1-4, 1990, pp. 265-286.

Various commentaries of the Śvetāmbara Jain canon, the *Uttarājjhāyā* have come down to us : *Nijjutti* (the metrical list of topics

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the teacher of religion had to treat in class), *Bhāṣya* (mostly in *āryā* metre). Cuṇṇi (the first prose commentary giving word explanation in mixed Prakrit and Sanskrit), Śāntisūri's Sanskrit Vṛtti and several later and therefore less important commentaries. Though two translations in English are already extant, viz. the classical one by H. Jacobi and recent metrical one by K.C. Lalwani, but no *Nijjuti* and *Bhāṣya* have been systematically dealt with in English.

The author has made an attempt to give the requisite meanings of words as found in some important dictionaries with observations to assist the reader in understanding the canons.— D.D.K.

311. Chakravarti, Apala :- *Two Concepts of Justice.*
JICPR, VI, No. 1, 1988, pp. 29-37.

The Platonic-Aristotelian theory of justice and the theory of Kant and Rawls are being discussed here. The Platonic-Aristotelian theory may be described as teleological. It conceives justice as instrumental to welfare of the individual as well as to the welfare of state or society as according to it distribution of advantages should take place according to the merit of the individual and the merit is determined by the individual's capacity, natural or acquired to contribute to the general welfare of the society. Plato proposes a theory of allotment of duties on the basis of the capacity of the individual to serve the society. In a just society the citizens perform their respective duties and receive honour and advantage according to their worth. Aristotle also regards justice as reasonable distribution of the public good, which means distribution of the public good according to the service rendered by the individuals for the good of the others. He explains justice with reference to gain and loss. Justice is 'mean' between gain and loss.

Kant's entire moral and political philosophy is based on his conception of man as rational being. The value of conduct of an individual is determined by the extent, he exercises his reason freely in determining and in performing his duties. The political constraints on the citizen should be so designed as to make it impossible for any individual to hinder the functioning of reason freely. Nobody has a right against the autonomy. Kant holds that no law has a right to command unless it conforms to the idea of freedom of reason.

Rawls gives primary importance to the 'sense of justice' in human beings. He holds that men are equal only by means of possessing this 'sense of justice'. The basis of equality is not merit or any sort of

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achievement. The principle of justice should take no account of a person's special interests and privileges.— B.L.S.

312. Chakravarti, Sitansu S. :- *On Kaplan's Logic of Demonstratives.*
JICPR, VI, No. 1, 1988, pp. 83-86.

David Kaplan in his article 'On the logic of demonstratives' has made distinction between the 'two varieties of sense: content and character' with a view of rectifying the classical view which he thinks to be 'conceptually misguided', content stands for 'intension' and character stands for 'meaning'. The concept of character as formulated by David Kaplan should be reformulated. Proper names, as we know, have no meaning. However, if proper names are regarded as having content, then these are expected to have character or meaning contrary to what has already been said.

The occasion and motive for Kaplan for drawing a distinction between content and character is to explain the behavioural distinction between :

1. I am here now.
2. Kaplan is in L.A. on 21, April 1973 at 10.00 A.M.

The only difference between 1 and 2 is that 2 may be said to be priori true only in some of its uses, viz, where Kaplan himself uses it at the specified place and time whereas (1) is true a prior in all its uses. The difference must be accounted for. However, it cannot be accounted for with Kaplan's distinction between character and content.

If the distinction between character and content is not needed in the case of (2), it is not needed in the case of (1) either. Further explanation of this point is given in symbolic language. — B.L.S.

313. Chattopadhyaya, D.P. :- *Study of Society and Polity : Scientific and Philosophical.*
JICPR, V, No. 2, 1988, pp. 97-126.

Social and political scientists do not hold similar views regarding the 'contents' and 'methods' of their disciplines. The philosophers of empiricist tradition, like Hume, Comte and Mill believe in the unity of all scientific enquiries, naturalistic and humanistic. This position is designated as methodological monism. The empiricist social and political writers regard causality, measurability and operationalism as the basic concepts. Explicating, the nature of science, Schumpeter states that science is refined common sense, that science is tooled knowledge and

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the science prescifies common sense with regard to the question whether Economics is science or not there has been a constant debate among the philosophers. Some who maintain the Economics is a science or positive study consider it as value-free discipline while others regard it as value-oriented ideology-based study. Marx belongs to the latter tradition. Writers in the tradition of Hume and Mill recognize the use of scientific method in the case of social sciences. The logical empiricists like Carnap and Reichenbach have not made much contribution on this subject. According to Durkheim social facts should be regarded as 'things'. He holds that unless social facts are regarded as things their studies cannot be scientific. Popper and Hempel have not followed this extreme objectivism of Durkheim. Though opposed psychologism or subjectivism. Popper is not prepared to regard the objects of social sciences in the analogy of those of natural sciences. The appriorism of Spinoza and Kant have been rejected by Popper, Winch does not accept the Popperian view that social institutions are just explanatory models introduced by the social scientists for their own purposes.

The writers like Feyerbend and Kohn who are regarded as methodological anarchists consider scientific method inadequate not only in the field of human sciences but also in the field of natural sciences.

The political scientists have framed different conceptions of states. The conception of minimal state is hotly debated. It is opposed by Marxists and also by welfarists.— B.L.S.

314. Chaudhary, Mahasweta :- *Objectivity and Growth of Knowledge.*
JICPR, V , No. 2, 1988, pp. 59-85.

The central problem of epistemology, according to Popper has been and still is the problem of the growth of knowledge. And the growth of knowledge can be studied best by studying the growth of scientific knowledge. Scientific knowledge progresses not by accumulation of observations but by the replacement of the existing theory or theories by new theory, which has the characteristics of simplicity; independent testability and empirical testability. Critical examination of the contesting theories and choosing the theory rather than another marks the progress of knowledge. Popper assumes that a successor theory, is always more rational than the predecessor.

Agassi has critically examined Popper's theory. He distinguishes between an 'early Popper' and a 'later Popper'. In later Popper, we find more objective criterion of progress, which consists in increase in

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verisimilitude. Agassi claims that he can improve upon Popper's theory of increase of verisimilitude. Agassi has tried to administer 'little dose of empirical content' to make Popper's formal account of verisimilitude and growth plausible.

In historiography, a distinction is drawn between intellectual history and sociological history. The first one is 'internal' history and the second one is 'external', Lakatos calls the former 'primary' and the later 'secondary'. This is in conformity with main stream Popperianism. It is held both by Popper and Lakatos that the growth of science takes place essentially in the world of ideas, in Plato's and Popper's third world; in the world of articulated knowledge which is independent of knowing subjects. — B.L.S.

315. Chaudhari, Manjusree :- *Can Knowledge Occur Unknowingly?*
JICPR, VI, No. 1, 1988, pp. 39-45.

The problem being discussed here is formulated as: Is it possible to know without knowing that I know? This problem is further analysed into two problems, which are designated as the questions of epistemic psychology and epistemic logic. When knowledge takes place, is it psychologically possible that the knower does not know that he is having knowledge? This is the question of epistemic psychology. The second question, which is the quest of epistemic logic concerns with the appraisal of knowledge. What he is experiencing as knowledge is actually knowledge and not mere belief.

Danto and Prichard have discussed this problem from the logical point of view. Danto holds that it is possible to know something without knowing that one knows that something. Danto identifies the question of knowledge of knowledge as knowledge upon knowledge.

Logically, the distinction between 'knowledge and something' and 'knowledge upon knowledge' can be defended. But from the psychological point of view, there cannot be distinction between 'I know that P' and 'I know that I know that P' as psychologically, the second proposition is inherent in the first proposition. This psychological situation, of knowledge occurrence has been best described by the Indian Philosopher Prabhākara and also by his followers.— B.L.S.

316. Chaudhari, Minakshi Ray :- *Indigenous Ends and Alien Means : A Footnote on Indian Renaissance.*
JICPR, V, No.2, 1988, pp. 147-151.

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During the nineteenth century when there was inflow of western culture in India through English education, the intellectual and spiritual elites in India like Raja Rammohan Roy, Swami Dayananda Saraswati, Bankim Chandra, Ranade, Swami Vivekananda, Rabindranath, Sri Aurobindo and Sri Ramakrishna tried to change the perspective. They initiated the people to imitate antiquity and revive creative impulse.

According to the thesis presented in his paper, renaissance in general and Indian renaissance in particular is an attempt to revive the past culture and assimilate it in a creative manner to achievement of the present. It is also maintained here that Indian renaissance is a creative synthesis of the cultures of the two worlds, Eastern and Western.

The educated Indians were greatly influenced by the ideas of Mill and Bentham's utilitarianism, British Liberalism and Constitutionism. However, the pioneers of Indian Renaissance advocated the adoption of the western thought without sacrificing the ancient Indian thought.

The impact of the British thoughts was there on the political, educational, religious and social thought of India in the period of Indian renaissance. The most important feature of Indian renaissance is marked by two seemingly opposed processes of alienation and of Indigenization. However, creative synthesis of the east and the west could not be achieved through renaissance. It remained mainly initiative synthesis.—B.L.S.

317. Daya Krishan :- *Yajña and the Doctrine of Karma : A Contradiction in Indian Thought about Action.*
JICPR, VI, No. 2, 1989, pp. 61-74.

Yajña is considered to be the heart of the Vedas and the doctrine of karma the most distinctively significant feature of Indian thought about action. Yet, it has seldom been seen that the two are essentially in conflict with each other. In fact, such a recent book as Karma and rebirth in classical Indian traditions fails to mention *Yajña* in its index. The *Gītā* makes the *Yajña* almost coterminous with creation. The idea of *Yajña*, as elaborated and expanded since Vedic times, emphasizes interdependence at both human and cosmic level, and also lays stress on the fact that by only cultivating a spirit of mutual giving and sacrifice that one may attain prosperity both here and hereafter and maintain the worldly and the cosmic orders.— D.D.K.

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318. Daya Krishan :- *Knowledge Reason and Human Autonomy.*
JICPR, VII, No. 1, 1989, pp. 121-138.

Published in 1985 a year of the death of Professor N.V. Banerjee in 1984 at the age of 87, the above noted book brings many of the themes of his earlier work into a new focus and a new unity, which not only stands apart but is also in many ways independent of his earlier work. The diverse strands found in the earlier work are not only brought together and unified in a new way, but many new ideas are brought to enrich the whole, which is the result of deep and sustained thought spread over life-time. Professor Banerjee's thought is "anthropocentric" in the best sense of the term. The problem of communication between man and animate nature, specially, with part of it, which has been brought into human orbit by demonstration and keeping of pets is considered by our philosopher, though only marginally. — D.D.K.

319. Daya Krishna :- *Thinking vs. Thought.*
JICPR, V, No. 2, 1988, pp. 47-57.

The thought embodied in language and preserved in the form of books in the libraries is studied by students, scholars and researchers and little attention is paid to the thinking activity or to the thinker. Consequently, our intellectual activity is more of the nature of critical thinking than of creative thinking. While studying a text, we seldom make efforts to search for the basic questions, which lie at the base of the text. These questions are mostly concealed. Since we just study the text without caring for the questions, which were in the mind of the author of the text, we remain ignorant of the hazards of thinking, the intellectual turmoil through which the thinker, the author of the text had passed through. We do not thus, encounter with the thinker and participate with him in the thinking process. What we miss in this way is the dialogue with the author. In a real dialogue between the thinkers, the question raised or the problem posed is at the centre of their discussion. The dialogue becomes significant when there is not readymade solution of the problem and thus when the discussion is open-ended. Such dialogues create intellectual culture in which there is readiness to welcome each idea that spontaneously suggests itself to anyone present.

It is also a mistake to think that the enterprise of thinking is a solitary exercise. Something new emerges, when thinkers get together and participate in discussion on a problem with open mind, with determination to think beyond what has been thought. Of course, a

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thinker is not absolutely free. He has to carry on his thinking within the culture of dominant ideas innovated in the past. But it is the capacity to go beyond what is given that lies at the root of all innovation and creativity. A creative thinker uses even the old concepts expanding them and connecting them into a new system. One of the tasks of thinking is to infuse new life into old concepts and see in them potentialities not realized before. — B.L.S.

320. Despande, Saroj :- *Idam in the Cosmogonical Statement in Early Upaniṣads.*
ABORI, LXX, Pts. 1-4, 1989, pp. 255-261.

Idam a regular demonstrative pronoun in the cosmogonical passages in the early Upaniṣads, has been loaded with special significance by commentators. It has been rendered mostly as 'this universe', identifying *Idam* with the universe is a definite philosophical commitment. It is proposed to consider here the meaning of *Idam* without any commitments or pre-suppositions. There are ten statements in the cosmological passages in the early Upaniṣads. The following sentence is a representative of all these; *Sadeva somyedamagra āsīdekamevādvitīyam.* The aim would be to explore all possible meanings that can attach to *idam* – which concludes with the verdict "Non-being is hypothetically postulated at the substratum". — D.D.K.

321. Dhavalikar, M.K. :- *Origin of Gaṇeśa.*
ABORI, LXXI, Pts. 1-4, 1990, pp. 1-24.

Gaṇeśa is one of the most important gods of the Hindu pantheon. There are meager traces of this god in Vedic texts. It is presumed that his worship began sometimes in 6th century A.D. and during the two or three centuries we witness his rapid rise to prominence, so much so, that by the 10th century an independent sect i.e. Gāṇapatya comes into being. Gaṇeśa was also borrowed by other religious systems such as Buddhism and Jainism and its worship spread almost all over Asia where Buddhism and Jainism became living faiths.

The worship of Gaṇeśa in the past Gupta period is an established fact. An inscription of Gaṇeśa at Ghatiala near Jodhpur dated 862 A.D. is available at this place. Gaṇeśa worship is found in China, Japan, Kabul and many other countries. The subject has been discussed elaborately in this paper. — D.D.K.

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322. Dige, A.B. :- *Pātañjala Yoga aura Jaina Yoga.*
JJVB, X, Pt. 1, 1984, pp. 6-11.

Pātañjala Yoga Darśana was later than original Jaina Yoga system. Hence, it has adopted some of the points from Jaina Yoga. The author has given a comparative study of Pātañjala Yoga and Jaina Yoga propounded by Hari Bhadrasuri in *Dhyānaśataka*. —K.C.V.

323. Dravid,N.S.:-*Tolerance in Indian Culture and Its Philosophical Basis.*
JICPR, V, No. 2, 1988, pp. 151-157.

The Indian culture, which is characterized by unity in diversity, has survived over a span of more than 5000 years through the phases of ups and downs. Its survival is considered possible mainly due to its unique characteristic of tolerance, though some have held that tolerance in the Indian mind is also responsible for the lack of vitality of Indian culture. Though there is nothing common in terms of religion, language, dress, food habits among the different sections of people inhabiting the vast area of this sub-continent, there is yet a peculiar attitude of Indian mind towards life and the world, which forms the core of the Indian culture.

Coming now to the philosophical basis of tolerance in the six orthodox systems of Indian philosophy and also in Buddhism, it can be maintained that there is not much philosophical support for tolerance in Nyāya, Vaiśeṣika, Mīmāṃsā, Vaibhāṣika Buddhism and even in Sāṅkhya, as all these system, in different ways, advocate the distinction and unrelatedness of individual self. The philosophy of Rāmānuja, which recognizes the reality of internal relations among self, world and God has provided philosophical basis of interaction among different individuals. The Advaita philosophy which holds that the ultimate reality, is devoid of all kinds of differences and is beyond all multitudes of worldly things and relations recognizes the empirical reality of the individual selves, the world objects, the political, social and religious systems and their activities. It thus, accounts for tolerance in Indian culture, which is part of empirical reality.— D.D.K.

324. Ghosal, Pranati :- *Praśnāvali of Jaḍabharata – A Survey.*
VUOJ, XXXII-XXIV, 1989-91, pp. 221-230.

Jaḍabharata is a modern writer not earlier than the 17th century A.D. After consulting its five copies of four manuscripts of the *Praśnāvali* of Jaḍabharata, a text on Advaita Vedānta, the author of this paper shows

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that Jaḍabharata here appears to answer fifty two questions concerning the doctrines of Advaita in some places simply in a different style and discusses the topics like *Ātman Svarūpa* and *vastu* represented in a slightly different language. He however, does not show any originality and follows the classical texts of Vedānta regarding the questions of *Prakṛti, Māyā, Avidyā*, five elements and others. In theory and technique, deviation from the tradition is noticed in very few cases such as while defining a Brahmin he boldly refuses all the possible alternatives and comes to his own conclusion. — P.G.

325. Gregorios, Paulos Mar :- *Philosophical and Normative Dimensions and Aspect of the Idea of Renaissance.*
JICPR, VI, No. 2, 1989, pp. 75-92.

One cannot recognize renaissance while in the midst of it. Usually, it is several generations after the process has matured that we can point certain historical phenomena and say: there was a renaissance at that time. The word itself, in the sense of historical process of revival of arts and literature, comes from the middle 19th century. Johan Huizinga (1972-1975) coined this term and which was used for only that transitional period in Europe between medieval Christendom and the modern period transition from late medieval to early modern. The process began in Italy in 15th century and spread to the whole of Europe. It began as a revival of European arts and letters. The dead classical Greek civilization, philosophy and arts cause back to life. Further developments have been revealed in this article.— D.D.K.

326. Grimes, John :- *The Quest for the Universal.*
JRS, XXI, No. 1, 1992, pp. 57-64.

In the quest for the universal, Aurobindo's process, philosophy or divine materialism, scientific truth including physics, Sāṅkhyian cosmology, the realization of modern physicists, absoluteness of the speed of light, the concept of avidyā/māyā in Advaita Vedānta, the quest of science after the unification of physics, the grand unified theory (GUT) of the Yogavāsiṣṭha declaration of one reality and the western notion of 'existence', all have been mentioned. In the very depth of one's being, in the quest for reality, lies the Being of all beings, the true Universal which must be the fundamental source of all existence. Not only does the Universal communicate by philosophical jargon, scientific

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enquiry and religious experience, its constitutive depth (both subjectively and objectively), but it also expresses the central core of a unitive experience, which embraces all creation. It is the being which denial cannot even be uttered about. It is true Universal. — P.G.

327. Grimes, John :- *Advaita and Religious Language.*
JICPR, VI, No. 1, 1988, pp. 67-82.

In this paper- following *Advaitavāda*, it has been shown how religious language is meaningful. The religious language can be considered to be meaningful only when some aspect or aspects of religious language are indubitable. Descartes made an attempt in this direction in his 'cogito ergosum'. However, Descartes' position can be refuted as it has shown existence of God through reason. The *Advaita* position cannot be assailed as it shows that its position is certified not by reason but by everybody's experience. The *Ātman* is always given in every experience as I.

There seems to emerge two paradigmic approaches to the problem of religious language. Either religious language refers to 'another', which can be shown to be real by perception, reasoning or testimony or it refers to the basic being aspect of reality, which is self-evident and absolutely certain. The first approach is adopted by the theistic philosophies and while the second approach is adopted by the *Advaita*. There are inherent difficulties in the first approach as the 'other' being other than the self, the knower, can always be the object of doubt. In the case of second approach, which is adopted by the *Advaita* the question of doubt, may the question of proof regarding reality, the absolute does not arise at all as it is felt by every body in his/her experience as the self *'Ātman'* of the individual for *Advaitin*. For this reason the religious language, which refers to the Absolute (*Brahman*) or self (*Ātman*) is both cognitive and true. Gauḍapāda and his disciple, Śaṅkara have tried to show that the absolute is beyond all categories of thought and all kinds of difference, which form part of our day to day behaviour. However, it was Maṇḍana Miśra who has given a clinching blow to the theory of difference. Difference is not real, only identity is real. The 'this' is identical in the judgments in which the predicates are different. And this is the matter of experience. — B.L.S.

328. Gupta, Som Raj :- *The Word That Became the Absolute : Relevance*

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of Śaṅkara's Ontology of Language.

JICPR, VII, No. 1, 1989, pp. 27-42.

Language is an instrument of expression and of concealment. It is a factor responsible for man's relationship with others and his alienation from others. And yet in concealing things from others, man shares his life with them. For what he conceals from others what he would keep to himself is a gift from others; more accurately speaking, it is a gift from what, Wittgenstien calls 'a form of life'. For it is in the context of a life-pattern that things get identified through language. In truth, even the kind of identity one has and cherishes is a gift from *polis*, the form of life one shares with others. Different theories and views of various scholars have been discussed and the topic concludes with Śaṅkara's remarks that language is a source to attain eternal emancipation. — D.D.K.

329. Home, Dipankar :-*Perspective on Quantum Reality Versus Classical Reality.*

JICPR, VI, No. 2, 1989, pp. 17-24.

This paper is a summary of the Round Table Conference at Milan (Italy) on 'What is Reality?' It seems appropriate to begin with German excerpts from an interesting conversation between Albert Einstein and Rabindra Nath Tagore. On the nature of reality Einstein says that he cannot prove that scientific truth must be conceived as a truth that is valid independent of humanity, but he further remarks that the Pythagorean theorem in geometry states something that is approximately true, independent of the existence of mass etc. On this Rabindra Nath Tagore has given his own views that it is not difficult to imagine a mind to which the sequence of things happens.— D.D.K.

330. Jain, Dharmacandra :-*Anekāntavāda : Eka Viśleṣaṇa (Anekāntavāda: An Analysis). (Hindi).*

KURJ, XXIII, 1989, pp. 274-283.

Anekāntavāda is real. When it bears speech form, it is called *syādvāda*. *Anekānta* is the noble way of knowing an object. It does not force any body to see a thing from a particular angle. An object can be viewed differently when seen with different angles. There is no room for rigidness. The public dealing cannot be practiced without accepting the notion of *Anekānta*. It is different from *saṃśayavāda* or *sambhavavāda*.—P.G.

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331. Jain, Prem Suman :- *Jaina Ethics and Human Welfare.*
JJVB, X, Pt. 1, 1984, pp. 42-59.

Jaina ethics is the assimilation of practical and spiritual ways of life as it develops civil qualities in man and society and ultimately it leads a man towards salvation. In this respect the author has discussed the following points:

Doctrine of Karma, Evaluation of mankind, the three Jewels of Jaina Ethics, (right faith, right knowledge and right conduct), code of conduct for monks and householders, non-violence and other vows (*Satya, asteya, Brahmacarya, Aparigraha, Dāna, Vaiyāvṛttya, Svādhyāya and Jīvadayā*).—K.C.V.

332. Joshi, Harsiddh :- *Problem of Synthesis of Eastern and Western Thought in Vision of Sri Aurobindo.*
JOIB, XLIV, Nos. 1-4, 1994-95, pp. 45-52.

There are no limitations on thought whether in east or west, on account of geographical boundaries and conditions. Scientific and philosophical theories and views are propounded both in ancient Greece, India, China and other places. We find useful comparison and parallels among the solutions arrived at by thinkers and philosophers regarding the problems of one and many, being and becoming, naturalism and materialism, mechanisms and teleology, perception and knowledge, relationship between body and mind. There are three distinct fields of philosophy such as ontology, epistemology and axiology. In each field there are creative and critical considerations, approach and observations of the respective problems of definite area of enquiry. Different arguments, parallel views, corresponding principles of philosophical nature have been taken place both in western and eastern thought. Sri Aurobindo in "The Life Divine" has expressed his views for synthesis and lays emphasis on harmony and remarks "All problems of existence are essentially problems of harmony". The matter has been discussed elaborately. — D.D.K.

333. Kanthamani, A. :- *Does Prescriptivism Imply Naturalism?*
JICPR, V, No. 2, 1988, pp. 41-46.

A major criticism against Hare's universal prescriptivism is that either it assumes naturalistic premises (which he denies) or it leads to naturalistic conclusion (to which it does not). Hare has defended his position against this criticism in his latest essay on moral thinking.

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Amartya Sen has held that Hare's universalisability is either empty of content or it clashes with moral law. However, Hare does not vow to clash with Hume's law. It follows, therefore, that Hare's is not a naturalistic theory. According to Hare naturalism is incomplete, as it cannot recognize the meaning variance of moral words. It is completed by Hare's theory of prescriptivism. Naturalism is incapable of generating a genuine moral conflict, as what it says about moral facts is unrevisable. According to Hare, resolution of moral conflict takes place at meta-ethical level.

Naturalism as a non-semantical (ontological) thesis is defective in Hare's view, as it psychologizes ethics by descriptivizing the prescriptive properties via a psychology of motivation.

Another accusation made against Hare's thesis of universalisability is that it cannot be derived except from a naturalistic premise about other people. Such an accusation cannot be justified according to Hare as it does not take into account the role of the pro-question.

Hare recognizes the role of intuitionism in moral reasoning and will hold even a fanatic's universal prescription valid until it is proved to be otherwise. However, while accepting theoretical legitimacy of fanaticism, Hare cannot agree that it leads to naturalistic conclusions.

Hare also rejects relativism as in his view, it is nothing but an old fashioned subjectivism. — B.L.S.

334. Mahdihassan, S.:- *Creation of Schematized Phenomenon Explaining the position of Matter in Lokāyata Cosmogony and of Chhi in Chinese.*

ABORI, LLX, Pts. 1-4, 1989, pp. 262-265.

When man became intelligent enough to realize the multiplicity that surrounds him, he divided the universe as earth upon which he lived and sky as Heaven that was above him. Later he divided the contents of the Universe as constituted of forms of energy and of forms of matter. Thus, as energy there was light, heat, sound and even ultrasonic energy and gradually came the idea of a creator.

In Hinduism the creator is called Brahmā and he pronounced the word *Om*. In the Holy *Qauran* the almighty pronounced the world *Kun*. The Chinese and Lokāyata views of cosmogony have been related in this article. — D.D.K.

335. Moser, Shia :- *Some Remarks about Ethical Universalism.*

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JICPR, V, No 2, 1989, pp. 27-40.

Ethical universalism contains two doctrines. There is, first, the belief in a mankind governed by the same moral law and secondly, the ideal of international harmony. We can thus, think of the doctrine of the moral and the political unit of mankind.

The principle of internationalism is stated in the three following formulas:

(i) We have obligations towards all mankind and obligations towards one's nation must be brought into harmony with the universal obligations.

(ii) The norm, 'Do as you want to be done by' has the same validity in international relations, which it has in relations between individuals and groups of the same nation.

(iii) With regard to all issues, which involve an actual or potential conflict between one's nation and other nations, one ought to adapt an attitude of complete impartiality. The formula II consists of three thesis:

(a) As in formula I

(b) There is no society, which would be inherently incapable of great moral progress.

(c) There is, therefore, a justified hope that all societies will experience considerable moral progress, and that, consequently, their codes will gradually become substantially similar to each other.

The theory of socio-cultural relativism is not opposed to tolerance in international relations; rather, it recognizes the value of tolerance in promoting harmonious international relations. Internationalism, of course, is the essence of ethical universalism. While crime on personal level may remain hidden in international relations, it comes up on the surface and the nation, which commits crime with regard to other nations, is ultimately condemned in history. — B.L.S.

336. Mukherji, Rama Ranjan :- *The Vedic Vision of Man and His Destiny.* Anv., XIII, 1990, pp. 1-11.

The *Ṛgveda* projects the man as offering prayers to numerous deities, who are personification of natural phenomena and as asking for their bounteous blessings in order to enable him to meet the challenges of daily life. The man is dependent entirely on gods for his existence. Man is obliged to approach the gods for maintenance of social order, as also

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for induction of strength sufficient to meet the challenges to evil forces. The *Atharvaveda* involves peace for earth, terrestrial region and heaven for water, herbs and plants.

The Upaniṣad expends its energy in giving a magnificent analysis of this personality of man and the philosophy of humanism is the greatest gifts of India to the world, as depicted in the Upaniṣads. — D.D.K.

337. Mullick, Mohini :- *On Marx's Conception of Rationality.*
JICPR, VI, No 2, 1989, pp. 127-136.

In his remarks on "Issue in Marxist Philosophy, Vol. III", Roy Edgley complained that even scholars such as Colletti and Althusser "Cling to conceptions of science that reveal the stubborn of Marx's philosophical revolution, a revolution that shapes... Epistemological concepts of knowledge, rationality, logic and science itself."

If the social sciences have been offered any paradigm shift at all comparable to the revolutions that have shaken the foundations of the natural sciences, it was that offered by Karl Marx. There is ample evidence in the literature generated even by Marxist and Marxologists that the old established ways of thinking die very hard. The concluding pages clearly indicate that the Marxist epistemology does, indeed, closely involve ethics in more ways than one, and two important reasons have been indicated in the end of this paper.— D.D.K.

338. Murty, K. Satchidananda :- *The Problem of God.*
JRS, XXI, No. 1, 1992, pp. 12-13.

The paper deals with the views of five different scholars Hussert, Whitehead, Heidegger, Wittgenstein and Russell regarding God. It may be asked : Are these five different Gods or Are they ideas of the same reality? Unless philosophizing about God ends in at least in ineffable experience of the sort Heidegger and Wittgenstein speak of and culminates in action motivated by love, compassion or the good of all, it remains unfulfilled.—P.G.

339. N. Jayashab Mukham :- *Anti Asceticism of Īśāvāsya Upaniṣad.*
Br.V., LVIII, 1994, pp. 21-40.

Sri Aurobindo speaks of the epic massiveness of *Īśāvāsya Upaniṣad.* We realize how profoundly are true and meaningful his works when we see that the teaching of the Upaniṣad is evidently anti-ascetic, from the beginning to the end. But we must bear in mind that this Upaniṣad is

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equally anti-materialistic and tries to set aside the materialistic notions of a man and the world. Materialism, like asceticism, is one sided and does not agree with the synthetic view of the *Īśāvāsya Upaniṣad*. Though the Upaniṣad is opposed to both asceticism and materialism, its predominant aim is always to reaffirm the original Vedic ideal of living in world as an immortal whose ways of existence and action are according to the true law, *satyadharmāṇam*. We are divine, God is our Father. Our aim is, therefore, to be born as the sons of God and enjoy divine liberty like him.—D.D.K.

340. Narasimhaiah, C.D.:-*In Search of Wholeness in the Critical Function.*
PTr., XXII, Nos. 1-2, 1995, pp. 43-74.

H.H. Ramavarma better known as Parikshit was the last ruler of Cochin. A Prince among scholars, who laid the foundation stone of Sanskrit College at Tripanithura (Kerala) in 1914. The college committee constituted by the state government instituted in 1988 an international lecture to perpetuate his memory. Eminent scholars contributed in that meeting and their papers were edited by Professor C.D. Narasimhaiah, a consumate literary luminary, who has shown extraordinary skill in the delineation of the topic "In Search of Wholeness in the Critical Function". He has given views of different scholars on this subject. The subject has been elaborately discussed by Śaṅkara in the very first *Brahmsūtra*, (which in its entirety together with *Bhagavadgītā* and the *Upaniṣads* from a *Prasthānatraya*). — D.D.K.

341. Nayak, G.C. :- *Reason, Rationality and the Irrational.*
JICPR, VI, No. 1, 1988, pp. 95-100.

There has been constant debate in the history of philosophy between the supporters of reason or rationality and the supporters of experience, feeling or faith. The Greek philosophers, Plato and Aristotle, regarded reason as the unfailing guide in the field of knowledge and values. Christianity, on the other hand, laid emphasis on love and faith. Thomas Aquinas regarded reason as a very deficient means concerning the knowledge of God. Further, also denounced reason and accepted faith in all religious matters.

The whole controversy between reason and feeling can be better appreciated if it is regarded as a controversy between the use of reason-words and the use of feeling-words. It is the use of reason-words, which provides objectivity to beliefs and assigns them the status of knowledge.

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But one may ask it is true of all beliefs. One may hold that the religious beliefs are beyond rational criticism.

Though reason has important role to play, regarding objectivity of knowledge and truth, it, however, is not without its own limitations and defects. Moreover, as Swinburne maintains the concept of rationality is ambiguous. He distinguishes five kinds of rationality.

Perelman observed that difference between truth and opinion is no longer one of kind, but one of degree. Knowledge always perfectible is always imperfect. A belief may be rational but may not be true.

Some thinkers like Feyerabend are the advocates of unreasonable views. However, rationality will always have its value in achieving the cherished goal of truth. — B.L.S.

342. Pandit, G.L.:- *Rediscovering Indian Philosophy : A Review of the Meaning of Birth in Hindu Thought.*

JICPR, VI, No. 2, 1989, pp. 147-154.

How is it possible for philosophy to engage in a constant methodological meta-philosophical, dialogue with itself without those usual irrelevancies of the space and time of its occurrence, which have been proved to distracting to the critical mind in other contexts in the past. This transcendental task cannot be postponed as it matters most in Indian semantics and Indian philosophy. Tilberman's 'The Birth of Meaning in Hindu Thought' will resolve the problem as it was written for the methodologists and philosophers of science, epistemologists, metaphysicians, linguists, logicians and philosophers of language, among others. A many faceted methodologically oriented work it focuses on Indian semantics, Buddhism and Six Systems of Indian Philosophy – *Sāṅkhya, Yoga, Vaiśeṣika* etc. — D.D.K.

343. Parrott, J. Rodney :- *The Worth of the World in Classical Sāṅkhya.*

ABORI, LXXI, Pts. 1-4, 1990, pp. 83-108.

In the triple world, the conscious, Puruṣa meets with the suffering caused by decay and death until the abandonment of the subtle body. Thus, this suffering is natural to the embodied self. On a discussion on 'Universal suffering in Indian Thought', verses 1 and 55 of the *Sāṅkhyakārikā* are dragged out.

Three fold suffering means three kind of suffering, internal, external and celestial. After a good deal of discussion we come to the conclusion that it is in fact not correct to interpret classical *Sāṅkhya* teaching that

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human life is one of suffering. The verses 56-61 straightforwardly acknowledge the great affection of the *Sāṇkhya* for the manifest world.— D.D.K.

344. Parrott, J. Rodney :- *Soteriology of Prakṛti : The World as Guru in Classical Sāṅkhya.*

ABORI, LXX, Pts. 1-4, 1989, pp. 65-88.

Classical *Sāṅkhya* teaches that the world (*Prakṛti*) comes into manifestation so that the one (*Puruṣa*) can see it. This is the reason that the world is created at all. There is no manifest world without one's need to see it. In that looking one has a vision of true selfhood. The Yogins, were the masters of esoteric techniques intended to restrain movement of the psyche caused by the stimulation of the senses. The *Sāṅkhya* boldly states that the seeker is utterly incapable of realizing spiritual perfection without sensuous contact with the world. Indeed, it is the world, manifest life itself, that is the source of wisdom as to the nature of the true self. It is the world that is the guru of the *Sāṅkhya* practitioners. True relation between *Prakṛti* and *Puruṣa* has been discussed in detail.— D.D.K.

345. Raghavan, V. :- *Worship of the Sun.*

Pur. XXXII, No. 1, 1990, pp. 193-217.

The sun-worship is an international religion, a religion, which in the third century A.D. was poised against Christianity in a bid to take over as the world religion. But the worship of the sun, Mitra as is known in His sway in the Middle East and the West, was as old as 1400 B.C., when in Anatolia, at the place called Bagozkoi, in a treaty between two ruling dynasties the Hittites and the Mittanis, in a language almost Sanskrit, Mitra along with the Vedic gods, Indra, Varuṇa, and Nāsatyau or Aśvins, was invoked. The worship of sun was part of the state religion of the Hittites and the Sun was regarded as the king of Gods. Indian origin of the Sun-worship of Asia Minor has been discussed in this article elaborately.— D.D.K.

346. Raghavan, V. :- *The Sūta-Saṃhitā.*

Pur., XXXII, No. 1, 1990, pp. 107-125.

It is well known that *Skanda* is divided into two independent *Skandas*, the Northern and the Southern. The former is divided into main *Khaṇḍas* and has been published in Devanāgrī by the Veṅkateśvara

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Press, the latter gives its main books as *Saṃhitās*, six in number and the philosophical text called the *Sūtasaṃhitā* appears as the second *Saṃhitā* in the latter *Skanda*. Six books have fifty *Khaṇḍas*, out of which the second *Sūtasaṃhitā* comprises four *Khaṇḍas*- *Śivamāhātmya, Jñānayoga, Mukti* and *Yajñavaibhava*. The thought in the *Sūtasaṃhitā* may be characterized as *Advaita* with a definite place for Śaiva Bhakti as in found in the *Śvetāśvataropaniṣad*. — D.D.K.

347. Rajan, R. Sundra :- *Approaches to the Theory of Puruṣārthas*. JICPR, VI, No. 1, 1988, pp. 129-147.

Indian philosophy recognizes four basic aspirations of human beings namely: pleasure (*kāma*), wealth (*artha*), righteous conduct (*dharma*) and liberation or emancipation (mokṣa). *Kāma* and *artha* are world-oriented pursuits, while mokṣa is self-oriented pursuit. Using Heidegger's terminology, we can say that the other *puruṣārthas* are ontic pursuits while mokṣa is an ontological illumination. Each of these *puruṣārthas* refers to human position in the world. In the terminology of Heidegger, these can be described as modes of being in the world.

These *puruṣārthas* can be meaningfully described in Husserlian phenomenology, as each one of them has an intentional structure. It is the intentional structure of the *puruṣārthas* that makes possible the application of the noetic-noematic analysis of Husserlian phenomenology. In the orientation of each of these *puruṣārthas*, the principle of the noetic-noematic correlation reveals the subjective as well as the objective-dimensions of human existence.

Examination of these *puruṣārthas* reveals that there is a synthetic unity in them. From the point of view *kāma*, happiness is the scheme by which value appears in human experience. From the point of view of *artha*, embodiment of value has to be founded on a material change of the situation. From the point of view of dharma, the achievement of value takes place in a moral context of inter-personal relations. And, from the point of view of *mokṣa* value is recognized as that which enhances, the integrity and freedom of self. The synthetic unity of the *puruṣārthas* can be best described in terms of Husserl's phenomenological method of eidetic reduction. The synthetic unity of the

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puruṣārthas is also seen from the point of view of hermeneutics advocated by Ricoeur.— B.L.S.

348. Rajendra Prasad :- *On Wittgenstein's Transcendental Ethics.*
JICPR, VII, No. 1, 1989, pp. 1-26.

Ludwig Wittgenstein is not as well-known for his contribution to ethics or moral philosophy as for his contribution to some other areas of philosophy, for example, to philosophy of language of mind. In some of his early writings he holds that ethics is transcendental, but he does not develop it into a full-fledged ethical or meta-ethical theory, discussing all or most important philosophical thing it implies. His later writings do not seem to endorse it, or even to consider it as one deserving a serious philosophical scrutiny. His views or remarks relevant to it are mainly available in *Trectatus Logico-philosophicus*, notebooks and similar other publication on the above noted subject. Mr. Prasad, the learned author of this topic has presented a gist of important ideas on his views.—D.D.K.

349.P.V.N., Ramanathan :- *Western Science and Ancient Sāṅkhya Thought.*
PTr., XXII, Nos. 1-2, 1995, pp. 17-20.

How did life begin? This is a question that men have asked, tried to answer, ever since the first human rationalist came into existence. The answer that scientists are proposing and testing today, Stem from swift advances that the life sciences have made in the last twenty years, and from our understanding of those basic "building blocks" of life, the nucleic acids and the proteins. The central doctrine of modern science is that matter alone is responsible for life in this world.

Similar theory has been established in the Sāṇkhya system of thought, as enunciated by sage Kapila, conveyed in ancient India. He proposed 24 principles (*Tattvas*) and explained the observed phenomena and the universe around us.— D.D.K.

350. Saha, Sukharanjan :- *Gaṅgeśa and Transfer Of Meaning.*
JICPR, VII, No.1, 1989, pp. 57-98.

This paper deals with the philosophical problems that have been considered relevant by philosophers of our tradition in the context of use of words with deviant meaning. We shall discuss mainly the view of the philosophers of Nyāya, Mīmāṃsā and Vyākaraṇa schools. The examples that we shall consider are from the Sanskrit language, which will be

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presented in Roman script and always with English rendering. This paper contains five sections as (i) Introduction, (ii) Position of Pāṇini and Pātañjali regarding words with deviant meaning, (iii) Mīmāṃsā and Nyāya approaches, (iv) Gaṅgeśa's view on transfer of meaning verbal inflections and compound words and (v) The concluding section deals with auto-reference and transfer of meaning. Indologists and experts in comparative literature are requested to familiarize as with the views of the rhetoricians to complete the project to take a stand and defend the official Nyāya theory. — D.D.K.

351. Saha, Sukhranjan :- *Thought and Language.*
JICPR, VIII, No. 1, 1990, pp. 17-56.

Since words are nothing but sequence of letters and as sentences are nothing but sequence of words, Vedic sentences and words, also are not eternal in the eyes of Gautama and Vātsyāyana. The author here concludes after discussing different schools regarding how does the speaker made his speech that allowing a few departures from the traditional Nyāya theory, he has tried to remain as close as possible to the basic features of Nyāya semantics. In respect of methodology, also be tries to settle question by following the method of causal analysis so characteristic of the style of philosophizing the Nyāya way.— P.G.

352. Sanam, Punam :- *Upaniṣad Darśana men Śiva kā Swarūpa (The Development of concept of Śiva in Upaniṣad Darśana). (Hindi).*
Sod. Pat., XLII, No. 1, 1991, pp. 20-29.

The paper opens with the etymological definition of Śiva, literally it denotes the feelings of well-being. An account of Rudra in the Saṃhitās has been quoted to authenticate development of concept of Śiva in the form of Rudra. Later on, the paper quotes some references from different Upaniṣads including *Māṇḍūkya* and *Śvetāśvataropaniṣad*. It declares Rudra to be, all-pervading God. The third chapter of *Śvetāśvataropaniṣad* contains the description of various limbs of Parabrahma Śiva. *Maitrāyaṇi Upaniṣad* praises Śiva with divine attributes as Īśwara, Śaṅkara, Rudra, Prajāpati, Hiraṇyagarbha etc. Similarly, the paper contains references from other Upaniṣads also which show that Rudra has been recognized as the supermost power in

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Upaniṣads. It concludes with the remark that Rudra recognized as Parabrahma is mere development of Vedic Rudra. — K.R.

353. Santis, Stefando De:-*The Distorted Tradition : Etymological Observations About the Misuse of Some Philosophical Terms in Modern Indian English.*

JICPR, V, No. 2, 1988, pp. 15-26.

The English language, which has grown in European culture, deriving most of its vocabulary from Latin or Greek has been used as a medium of philosophizing in modern India under the impact of colonization. It results in the impoverishment of Indian thought, which is a sad situation, for all those who are aware of great tradition of philosophic thinking having been done in the past in Sanskrit.

Three terms 'tradition', 'superstition', and 'secularism' are being discussed here to show how their meanings have been changed in the modern Indian English. The word 'tradition' is understood as a synonym of 'cultural heritage'. The word 'traditional' though grammatically the adjective form of 'tradition' has different connotation, 'Traditional' sounds as the opposite of 'modern' conveying mainly the negative connotation of 'backward'. In the Christian faith, the religion of the colonizers, the word 'tradition' was used mainly for Christian tradition. However, in India, it was used by the Britishers, as opposite of 'progressive' conveying the impressions that what was progressive was western and what was traditional was Indian.

The word 'superstition' literally means 'to stay', 'to remain'. The transmission of old values is 'tradition', while the acceptance of old customs deprived of meaning is 'superstition'. The traditional values are carried on by the rail of moral authority while superstition is kept alive by the interest of social power, i.e. prestige.

'Secularism' derives from the Latin noun *seculum* which literally means 'century' and as a metaphor indicates the 'non-permanent reality of this world'. The phrase 'secular authority' gradually came to be interpreted as opposite of 'spiritual authority'. In Europe, secularism meant an attitude, of dealing with the problems of the world, the states, the society, the civil laws not on the basis of Bible, but on the basis of reason and experience without implying the negation of moral authority. It is improper to try a transplantation of such a practical attitude into an Indian context by maintaining that social harmony can be achieved only by relieving politics from the moral aspiration of

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dharma. But such is the indication contained in the slogan of *dharmanirapekṣa*.—B.L.S.

354. Saran, S.C.:- *Buddhist Monastery at Antichak, District Bhagalpur (Bihar) (A Possible Site of the Ancient Vikramaśilā Mahāvihāra).*
JASB, LXII-LXIII, 1987-88, pp. 59-65.

Excavated Buddhist monastery at Antichak in the district of Bhagalpur (Bihar) has been considered to be the site of the famous place as the Vikramaśilā Mahāvihāra (University) which was the *Viruda* of an early Pāla monarch, identified with Dharmapāla (A.D. 783-820). It was the famous seat of learning, which flourished from the last quarter of the 8th century to the beginning of the 13th century A.D. under the patronage of Pāla dynasty. Lāmā Tārānātha, a Tibetan Historian (17th century A.D.) has given a vivid account of this Buddhistic monastic establishment in his 'History of Buddhism in India'. — D.D.K.

355. Sarin, Indu :- *Kierkegaard's Analysis of Religious Experience.*
JRS, XXI, No. 1, 1992, pp. 65-73.

The authentic individual for Kierkegaard confronts God in a unique and personal manner. He is indifferent to outward results and is concerned into one's own self in relation to God. By choosing inwardly, he takes a leap from the finite to the infinite, thus, linking his freedom of choice inextricably with the consciousness of God, only in front of whom he realizes all his possibilities. Kierkegaard's entire attitude is to place the individual on a footing of complete individuality. — P.G.

356. Sastry, V. Kutumba :- *On Upamāna.*
VUOJ, XXXII-XXIV, 1989-1991, pp. 169-178.

Upamiti is a subsidiary *pramā*, (*upa*-subsidiary, *miti*-Cognition), giving rising to the unknown aspect of similarity of a thing, which is presented to us by the other *pramāṇas*. In the case of a person who has not heard any *atideśovākya* when he goes to the forest, he cognizes through perception a *saṃsthāna* of an animal, then, he recollects his cow and then the resultant cognition, as 'this animal is similar to my cow'. In this case seeing the *saṃsthāna* of *gavaya* is *karaṇa*, recollection of cow is *vyāpāra*, cognizing the *saṃsthāna* of *gavaya* as similar to the cow is *phala*. In this scheme, experience of *vaidharmya-upamiti* is a case of

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anupalabdhi rather than *upamiti*. The experiences called *asādhāraṇa-dharma-mātra upamiti* and the experience considered as *upamiti* by Viśvanātha in his *Nyāyasūtravṛtti* are only the cases of *Śabdapramā*.—P.G.

357. Saxena, Kanchan :- *Christian Concept of God.*
KURJ, XXIII, 1989, pp. 136-138.

The paper in the beginning, attempts to say something about the general concept of God before describing the Christian concept of God. The word 'God' has different meanings in different contexts. However, in the field of philosophy the word is generally used as referring to the creator of the world. The Christian concept of God has a pivotal place in Christian philosophy and theology. Christianity is a monotheistic religion. Though Christians believe in trinity, the Father, the son and the Holy Spirit. The trinity represents three different forms of one and the same, God, and not three different Gods. Jesus addressed God as Father, Christians felt themselves constrained to regard Jesus as in a unique way the Son of God. They knew in themselves a dynamic quality, which they called the spirit or the Holy Spirit and therefore they were thinking of God as one and as trinity: God the Father overall, God the Son – the Savior of all, God the Holy Spirit operating in all. God is Creator, Sustainer and Destroyer. He loves his people like a Father. God is infinite, personal, omnipotent and omniscient. There are three main routes to the realization of God viz. reason, revelation and religious experience. The Christian concept may be aptly compared with the Vaiśaṇava-vedānta concept of God. This faith in God may become a source of sustenance for us specially, in modern materialistic age.— P.G.

358. Sen, Sanat Kumar:-*Knowledge as Bondage :An Unconventional Approach.*
JICPR, VI, No. 1, 1988, pp. 61-66.

According to the general philosophical tradition in India, knowledge is valued as a means of liberation, while ignorance is regarded as a sign of bondage. But J. Krishnamurti, the seer who walked alone has given a different account of knowledge. He says:

"The worship of knowledge is a form of idolatry, and it will not dissolve the conflict and misery of our life. Addiction to knowledge is like any other addiction; it offers an escape from the fear of emptiness of loneliness, of frustration, the fear of being nothing". Knowledge arises

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from experience and stored in the brain and is thus connected with memory. Knowledge memory and thought are interrelated.

There is no doubt that knowledge is useful in our day-to-day life. Though knowledge is useful, yet it is also impediment to the understanding of the new. Krishnamurti says "Knowledge and learning are impediments for those who would seek". In all areas knowledge, instead of liberating men from fixed ideas, has itself become a prison house, making people its prisoners.

But why do men crave for and depend upon knowledge? People crave for knowledge because it meets the need for safety and security. However, it keeps us in bondage. If we are in the captivity of knowledge, the liberation from bondage would mean the freedom from knowledge. However, for this, there cannot be any prescribed path or formula. Everybody has to seek his own freedom in his own way.

However, there is limitation of one's dependence on himself for seeking emancipation. The experience of mankind, stored in books and culture cannot be completely ignored. One has to seek help and guidance from others, even for choosing one's course of life. Thus, Krishnamurty's thesis that knowledge is bondage cannot be supported by all inquisitive mind.— B.L.S.

359. Sen, Sanat Kumar :- *Choiceless Awareness.*
JICPR, VII, No. 1, 1989, pp. 43-56.

This paper is an attempt to understand the meaning and relevance of what J. Krishnamurti, a great teacher and wise man of our time, calls 'Choiceless awareness' or 'Attention without motive'. These expressions are the terms 'meditation', 'sensitivity', 'intelligence' etc., in the context of his teachings, mean more or less the same thing. Krishnamurti has narrated a story and an incident, which tellingly suggests what such awareness is and what it is not.

A religious teacher was just about to begin his lecture when a little bird came and set on the window sill and began to sing, and sang away with full heart. Then it stopped and flew away, and the teacher said, "The sermon of the morning is over". When awareness is there, talking about it is unnecessary.

The other illustration presents a case of attention in the midst of talk of attention. Krishnamurti was travelling in a car sitting in front with the driver and three people are sitting behind, the car was going very fast. A goat was in the road and the driver did not pay much attention and ran

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over the poor animal. The backbenchers were discussing about awareness and they did not know what had happened. This is an example of absorption. More examples are available to fully understand the topic.—D.D.K.

360. Sharma, Arvind :- *Ramaṇa Maharṣi on the Theories of Creation in Advaitá Vedānta.*

JICPR, VIII, No. 1, 1990, pp. 77-92.

The purpose of this paper is to probe the approach to creation, which is emphasized by Ramaṇa Maharṣi. It is the view of creation identifiable within Advaita, which views creation from the *prātibhāsika* (illusive), point of view in addition to the *pāramārthika* (absolute) and the *vyāvahārika* (empirical) point of view. The doctrine of *dṛṣṭi-sṛṣṭivāda* is the doctrine of creation simultaneously with its perception as distinguished from other doctrines of *ajātavāda* and *dṛṣṭi=sṛṣṭivāda.* Ramaṇa's view is supported by his followers as being true as well as beneficial.— P.G.

361. Sharma, Devabrata Sen:-*The Concept of Śakti in the Trika Philosophy.*

Anv., XIII, 1990, pp. 12-17.

The concept of *Śakti* has its origin in the hymns of Vedic saṃhitās, developed in course of time into two distinct forms viz. in the form of cosmic energy personified, which became an object of worship, and in the form of philosophical concept of *Śakti* found described in the texts of Trika system has been discussed in this article.

Śakti is first referred to in the Vedic hymns as intrinsic power of the Supreme Being. He concludes his real nature and manifests himself in infinite forms in the world. In some other upaniṣads it is termed as *Māyā*, the inscrutable power of the Lord. Elsewhere, this *Śakti* is called by different names, knowledge, power and action, which are its natural constituents. Similarly, this concept has been elaborately discussed according to different systems of philosophy. — D.D.K.

362. Sharma, Kamlesh :- *Yājñavalkya Smṛti men Dharma kā Swarupa (Concept of Dharma in Yājñavalkya Smṛti). (Hindi).*

Śod. Pat., XLII, No. 2, 1991, pp. 46-49.

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The paper provides the reader with the brief but exhaustive account of the concept of *Dharma* as contained in *Yājñavalkya Smṛti*. So far as the time of the compilation of this book is concerned, it has been authenticated on P.V. Kane's authority i.e. between 100 A.D. to 300 A.D. Like other writers, Yājñavalkya too has elaborated *Dharma* in his *Smṛti*. The word *Dharma* has been used in extensive sense, as he establishes, the supremacy of *Dharma* in spite of contradiction of *Dharma, Artha* and *Kāma*. Yājñavalkya's translators, has termed various forms of *Dharma*. According to Yājñavalkya all the knowledge and religion can be traced at fourteen places like Purāṇa, Nyāya, Mīmāṃsā etc. It concludes with the remark that Yājñavalkya has not viewed *Dharma* in communal or narrow meanings. It also takes into account the conductual Qualities and essential duties of man.— D.D.K.

363. Shastree, Keshavram K. :- *Hindu Way of Life*.
JOIB, XLIV, Nos. 1-4, 1994-95, pp. 7-12.

The word Hindu is nothing else but Skt. *Sindhu*. The same word is pronounced as Indus in Latin and old Greek languages, which gave *India* to the English language. The word *Sindhu* is found several times used in the *Ṛgveda* and *Atharvaveda*, where it denotes only the meaning river or a stream. We also get *Sapta-Sindhavaḥ* used only once, as the name of a definite country, i.e., the modern Punjab. These seven rivers were five rivers of the modern Panjab.

The Arab traveller Al Beruni who came with Mohmud in the 11th century wrote the accounts of his travels under the tile *Al Hind* (The India), to the whole continent. The *dharma* has been the way of life. *Dharma* has been explained in Vedic Dictionaries, *Vedas, Manusmṛti, Yājñavalkyasmṛti* and other *Smṛtis* and *Vaiśeṣika Sūtras* and these have been discussed in this title. — D.D.K.

364. Shastri, Y.S. :- *Tattvārthādhigamasūtra and Praśamarati : A Study*.
JJVB, X, Pt. 3, 1984, pp. 58-62.

An outstanding religio-philosophical personality, Umasvati Vacaka has established a mile-stone in the development of Jain philosophy by introducing his two treatises- *Tattvārthādhigamasūtra* and *Praśamarati*. Concepts of both are almost the same but *Praśamarati* was written for the

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practical purpose. It is in metrical stanzas and easier to understand. The author has presented a comparative study of both the treatises.— K.C.V.

365. Sil, N.P.:-*The Troubled World of the Ānanda Mārga : An Examination.* QRHS, XXVII, No. 4, 1988, pp. 3-19.

Seventeen Ananda Margis were done to death on April, 1982 by frenzied mobs in Calcutta in suspicion that they were child lifters. At Ballygunge station a woman Sanyasi of the Ananda Marga, was assaulted and set fire to her clothes by an armed mob. No action was taken by State or Central Government. Are we to dismiss the Ananda Marga as an association of the abominable? This paper seeks to respond this question by presenting a comparative analysis of the ideologly of Ananda Margis.

Both these schools share several characteristics. They are typical religious sects who exercise exclusively, expulsion, self-identification and elite status. Ananda Marga started after India's independence by Prabhat Ranjan Sarkar and Anabapatism was started. At Conrad Grabel hailing from the patrician family of Zurich. The subject has been discussed in detail. — D.D.K.

366. Srivastva, V.C.:-*Trantricism and the Sun-Cult in India: Historical Perspective.* Pur, XXIX, No. 2, 1987, pp. 166-184.

States that Indian tradition views life as a sādhanā with fourfold aims: Realization of – Dharma, Artha, Kāma, Mokṣa. Further, states that there are different traditions of religio-philosophical culture according to the needs, qualities, stages and aspirations of the person – the three such ways are – the Vedic, the Purāṇic and the Tāntric. Tantric tradition of Sādhanā under preview of the present paper has a great antiquity going back to Vedic and even earlier Indian spiritual – cultural ethos. Tantric sādhanā became all pervasive during post Gupta period due to many a factors socio-economic, religious and ideological, so much so that there was rarely any cult of India which remained uninfluenced by this trend and there was no region of India which did not have popularity of the Tantricism in one form or the other. All the major sects and cults such as Śaiva, Vaiṣṇava, Saura, Gāṇapatya and Bauddha came to be dominated by the Tantric tradition.

On the other hand the sun-cult is one of those faiths of India, which originated in pre-historic times, received ideological foundations in the

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Vedic tradition and developed its classical form under the combined pressures of Vedic as well as Purāṇic lores and lastly adopted tantricism in the early medieval and medieval periods. Refers to Konark sun-temple with tantric scenes on the outer wall and a few Mārtaṇḍa Bhairava images. Of the literary sources the purāṇas are considered valuable guides in knowing the nature, degree and effects of Tantricism on the Sun-cult. Refers here to Ch. 73 of *Agni Purāṇa*, *Garuḍa Purāṇa* and *Nāradīya Purāṇa*, *Padma Purāṇa* and *Sāmba Upapurāṇa* etc. Includes analysis of Tantric milieu vis-à-vis the Sun-cult in India. Concludes with a remark that Tantricism of the Sun-cult as developed in the later purāṇas in early and medieval period has distinctly more than one variety that are (i) provedic (ii) pro-sūrya-free of Śaiva influence and later having Śaiva-influenced tantricism. Another conclusion is that tantricism is definitely of a sober variety in the Sun-cult of early medieval and medieval periods.— N.K.S.

367. Sullere, Sushil Kumar :- *Kālañjara kī Śaiva Paramparā (Śaiva Tradition of Kālañjara). (Hindi).*
Sod. Pat, XLIII, No.2, 1992, pp. 5-8.

The paper opens with the remark that Kālañjara and Śiva are synonymous and supplementary. Kālañjara bears various meanings. Its etymology is related to the churning of ocean. The paper tries to prove it on the basis of various references including Purāṇas and rock inscriptions. The superintending deity of Kālañjara is Nīlakaṇṭha. It is also a place of the pilgrimage. The rock inscriptions also throws light on the Śaiva tradition of Kālañjara. The handicarft wealth of Kālañjara supports Śaiva tradition of Kālañjara as it depicts Śiva in various Liṅga manifestations as well as human manifestations. — K.R.

368. Sunderajan, P.T. Saroja :- *Bhakti and its Forms in the Thriuppāvai.*
JRS, XXI, No. 1, 1992, pp. 129-143.

Āṇḍāl's Thriuppāvai has not been given careful scholarly attention and analysis. According to Thriuppāvai, human life becomes significant only in relation to the value of liberation. *Mokṣa* does not deny the other *puruṣārthas*, on the contrary, it is their fulfilment. The paper deals with the thirty verses of the Thriuppāvai. The work employs symbolism and

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imagery in almost every line. The paper tries to understand the various forms of *Bhakti* portrayed in this work under the conceptual framework, i.e., the aesthetic theory of *rasa*. *Śṛṅgāra Bhakti*, *Vīra bhakti*, *Karuṇa bhakti* and *Adbhuta bhakti* are the various models. The work also evokes what may be called the minor modalities of *bhakti* as for instance when she (Āṇḍāl) speaks of the indolent *gopi* who puts off her most cherished desire. In these verses, we have the cosmic element or the element of *hāsya* in *bhakti*. The final *rasa* of the Thriuppāvai is *Śānta rasa*. — P.G.

369. Suresh, Chandra :- *Evans-Pritchrd on Persons and their Cattle-Clocks : A Note on the Anthropological Account of Man.*

JICPR, VI, No. 2, 1989, pp. 31-52.

The expression 'philosophical anthropology' is misnomer. There is simply no anthropology in philosophical anthropology. It is a matter of dispute. The author has divided the subject into two broad divisions-social anthropology and physical anthropology. This paper deals with social anthropology invented by Frazer and while reached its zenith in Levi Strauss. The author has coined a new expression, 'anthropological philosophy'. The first chair of social anthropology was instituted at the Liverpool University in Britain. Sir James Frazer was the first occupant of the chair. In his inaugural lecture, Frazer remarked, "The object was granted recognition just as its object of study — 'Savages'. Though the academic recognition of the subject is late but here, it has been elaborately discussed.—D.D.K.

370. Sweet, William & Connell, Colin B.O. :-*Time Creation and Human Freedom : A Problem in Interpretation.*

JRS, XXI, No. 1, 1992, pp. 1-11.

The paper is an attempt to say something about the relationship between Aristotle's accounts rather claim that neither time nor motion is limited and Rahner's 'theological understanding' of creation. There are elements common to the two views, and the incompatibility noted by Rahner can be "dissolved" by introducing the distinction Aristotle makes between things "in time" and things "outside of time" — a distinction obscured by the too frequent use of word 'element' to translate 'aidios'. The everlasting character of the world in no way denies what is necessary to Rahner's analysis of man as free. Just as the world is

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dependent upon another order for its existence, so humanity can appeal, to this order on the condition of its freedom. — P.G.

371. Tatia, Nathamal :- *Prakrit as Vehicle of Philosophical Thought.*
JJVB, X, Pt. 3, 1984, pp. 31-57.

Jain, Ajivakas and Buddhists preached and propagated their doctrines through the medium of Prakrits. Ardhamāgadhī, the language of Jain Āgmas and Pali, the language of Bauddha Piṭakas is almost the same. Both the sects have presented their philosophical thoughts in Prakrits successfully so that the common people may follow easily their ideas. Freedom of thought, freshness of ideas and direct experience characterize the contents of Prakrit and Pali literature. — K.C.V.

372. Tiwari, K.N. :- *Evidence and Religious Belief.*
JRS, XXI, No. 1, 1992, pp. 32-48.

There are no well-defined methods for bringing out changes of attitude. They are automatic and are caused by crucial experience of one's life. Nevertheless, certain methods like those of Yoga and meditations are sometimes pointed out to be the effective methods. The author here finds himself unable to say anything definite regarding these methods or about such possible methods to be brought out in future. He neither outrightly, rejects the efficacy of such methods in bringing about changes of conviction as well. — P.G.

373. Tola, Fernando :- *On the Date of Maṇḍana Miśra and Śaṅkar and Their Doctrinal Relation.*
ABORI, LXX, Pts. 1-4, 1989, pp. 37-46.

The most accepted opinion about the date of Maṇḍana Miśra and Śaṅkara is around 700 A.D. and this opinion was expressed by western scholars P. Hacker (1964), A.W. Thrasher (1979) etc. K.H. Potter in 1981 in Encyclopedia of Indian Philosophy etc. considers that Maṇḍana Miśra must have lived around A.D. 660-720 and places Śaṅkara in the late 7th and early 8th centuries.

The erudite introduction of Kuppuswami Sastri to his valuable edition of the *Brahmasiddhi* of Maṇḍana Miśra indicates the dates of some eminent scholars as Dharmakīrti (600-660), Kumārila (630-640), Prabhākara (Kumārila's contemporary) and Umbeka who wrote a commentary on Maṇḍana Miśra 's *Bhāvanāviveka* and also composed his

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Ślokavārttika-vyākhyā between the years 700 and 790 A.D. The dates of both the luminaries have been the placed between the middle of the 7th and the end of the 8th centuries. — D.D.K.

374. Vajpeyi, Ananda Mangal:- *Monastic Discipline in Uttarādhyayana and Manusmṛti.*

JJVB, Pt. 1, 1984, pp. 60-64.

By celebrating some heretic doctrines (*ācāra*) man can win over the worldly attachments and at the end can attain salvation (*Mokṣa*). Thus, external and internal *ācāras* make the life of man useful and systematic and help him, to break the bondage of birth and death.

The two main forms of Jain literature are *Aṅga* and *Aṅgabāhya*. *Aṅgabāhya* were composed to show the right path to the masses. *Uttarādhyayana sūtra* is one of them but its last *gāthās* are considered to be the original words preached by Mahāvīra at the last stage of his life.

Here the *ācāra* has been studied comparing the thoughts given in *Uttarādhyayana* and *Manusmṛti*. — K.C.V.

375. Verma, K.K. :- *Psycho-physiological Effects of Yoga.*

KURJ, XXIII, 1989, pp. 153-158.

People have in the present century, realized the importance of Yoga for the integration of psycho-physical unity. Yogic discipline covers all the basic ingredients of modern health technology minus drugs and surgery. *Aṣṭāṅgayoga* includes *yamas* (non-violence etc.), *niyamas* (personal cleanliness etc.) *āsanas* (relaxative etc.), *prāṇāyāma* (breathing exercises etc.), *pratyāhāra* (detaching mind from desires etc.) *dhāraṇā* (localization of thoughts etc.) *dhyāna* (meditation etc.) and *samādhi* (super conscious state, etc.). Human body needs physical exercise to produce psychological balance and good healthy condition for the different working systems. Blood circulatory system has connection with the nutritional elements of the body. Yogic exercises help in draining out veinus return, relieve congestions by *āsana* like *Śīrṣāsna*, *Sarvāṅgāsana* and *Viparitakaraṇi*, *Uḍḍiyāna* and *Naulī*, by raising the diaphragm, give good massage to the heart. The paper discusses other systems like metabolism, digestive system, endocrine glands, respiratory system and nervous system. Mental exercises are bulk in the yogic system. In the human body, organs are horses, mind is rein, intellect is charioteer, soul

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is rider and body is chariot. Yogic methods trainee the organs, keep the mind alert, improve the intellect and subdue the anger and emotions. According to *Yogasūtra* of Pāntañjali interdependence of body and mind is well recognized through various examples. — P.G.

376. Verma, Roop Rekha :- *'Is Therefore 'Ought'.*
JICPR, VI, No. 2, 1989, pp. 25-30.

The author has tried to differentiate between brute facts and institutional facts in this paper. Invoking the distinction between 'brute facts' and 'institutional facts', Hume's law, which forbids the derivation of an evaluative statement from one or more descriptive statements, is sometimes restricted to only those descriptive statements that describe so-called brute facts.

The institutional facts, it is maintained, 'exist within systems of constitutive rules' some of which 'involve obligations, commitments and responsibilities and when they do so 'an ought-statement' can be derived from an 'is-statement'. The much discussed, example of such a derivation given by Scarle has been discussed in this paper. — D.D.K.

377. Vijay Rani :- *Buddhi-Tattva evam Jñāna : Sāṅkhya ke Pariprekṣya men (Buddhi-tattva and Jñāna in the Perspective of Sāṅkhya). (Hindi).*
KURJ, XXIII, 1989, pp. 291-297.

Buddhi is called by different names such as *Mahān, ātmā, mati, brahmā, prabuddhi, khyāti, Īśvara, prajñā, citi, smṛti* and *saṃvid* etc. Jñāna is one of the eight bhavas (*dharma, jñāna, vairājña, aiśvarya, adharma, ajñāna, rāga, anīśavarya*), which manifest in *buddhi*. Sāṅkhya considers *buddhi* as first *kārya* of *triguṇātmaka prakṛti*. The paper describes the nature of *Buddhi* and its *vṛttis* (*vyāpāra*), *Buddhi* is the main *sādhana* of *viśayabhoga* of *puruṣa*. Similarly, the nature, work and types of *Jñāna* have also been discussed. Finally, it is concluded that according to Sāṅkhya philosophy *buddhi* and *jñāna* are quite different from each other. They are not synonyms. *Buddhi* is the base cause and *jñāna* is based on *Buddhi*, it is effect. *Buddhi* is *dharma* and *jñāna* is one of its dharmas. *Buddhi* determines *artha*, *jñāna* is *sattvapuruṣānyatā-khyāti*.—P.G.

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378. Vijaya Rani :- *Sāṅkhya Mata men Pramāṇa evam Pramāṇaphala : Eka Viśleṣaṇa (An Analysis of Pramāṇa and Pramāṇaphala in Sāṅkhya System). (Hindi).*

KURJ, XXIII, 1989, pp. 189-193.

The author of *Yuktidīpikā* accepts both *Pramāṇa* and *Pramāṇaphala* as identical. The same *jñāna* when it is *viṣayādhigata* is *phala* and when it looks as enjoined with the *vyāpāra* is considered as *Karaṇa* also. Even the author of *Tattvakaumudī* seems to strengthen the identity of *pramāṇa* and *phala* as according to him, *Viṣayākārakārita cittavṛtti* is *pramāṇa* and the *pauruṣeya bodha* is *pramā*, i.e. *phalaviśayākāracittavṛtti* is nothing else than *jñāna* and *pauruṣeya bodha* is undoubtedly *jñāna* itself.—P.G

379. Wadekar, Mukund Lalji:-*Rāmacandra Paṇḍita's Daśopaniṣadrahasya – A Unique Work.*

JOIB, XLIV, Nos. 1-4, 1994-95, pp. 133-152.

Rāmacandra Paṇḍita is one of the versatile savants, of Sanskrit literature whose contribution to various Śāstras in the form of different scholarly works has less been taken notice of by modern researchers. He was the eldest son of Siddheṣvara Mahārāja of Kohlapur, who was a saint and an ardent seeker of truth. His forefathers score all luminaries. Rāmacandra Paṇḍita was born on 29th April, 1769. He has traditionally studied different Śāstras like Vyākaraṇa, Nyāya, Dharmaśāstra, Alaṅkāraśāstra, Śrauta, Smārta and Mantraśāstra. At the age of eleven, he started studying *Vyākaraṇaśāstra* under Mahādevaśāstrī. He has contributed scholarly treatises to Sanskrit and Marathi literature. His rare and unique work namely *Daśopaniṣadrahasya*, a treatise on Vedānta has been published in this paper and a bibliography of other books is available in this paper. — D.D.K.

380. Wadhwani Shah, Yashodhara :- *Bādarāyaṇa's own Intention in Bhūmā Samprasādād Adhyupadeśāit*

ABORI, LXXI, Pts. 1-4, 1990, pp. 318-328.

The above wording comprise *Brahmasūtra* according to Rāmānuja and Mādhavācārya but according to all other principal commentators of *Vedāntasūtras* attributed to Bādarāyaṇa. All of them apparently regarded these words as refuting a single *pūrva pakṣa* viz., that the word *bhūman*

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(=lit, the great) according to *Chāndogya Upaniṣad*. As against this view, the *Siddhānta* purposes that *Bhūman* has reference to the highest soul (*paramātman*) according to Śaṅkarācārya, Rāmānuja and Bhāskara, which is the same as highest god (*Paramaśevara*) of Śrīpati, or Bhagawān Śrīviṣṇu of Vallabha, Govindācārya or Puruṣotttama of Nimbārka. The views of eminent commentators have been presented in this paper.—D.D.K.

381. Y. Krishna :- *Is Gaṇeśa A Householder?*
Br.V., LVIII, 1994, pp. 14-20.

There is considerable controversy among the devotees of Gaṇeśa about his marital status whether he is a bachelor or a householder. Textual evidence regarding his marital status is found in certain later purāṇas only. The *Śivapurāṇa*, *Brahmavaivartapurāṇa*, *Skandapurāṇa* etc. describe *Buddhi*, *Siddhi*, *Puṣṭi* etc. the wives of Gaṇeśa.

There is a colossal misunderstanding about the status of Gaṇeśa. The author of this paper has clearly evinced that the ignorant devotees have made serious contradictions in Hindu mythology about *Siddhi*, *Ṛddhi* etc., being the spouses of Gaṇeśa who is a bachelor or *brahmacārin*. In fact, a confirmed bachelor is often sarcastically called Gaṇeśa. In the epilogue of this paper, the learned author has given a clear picture of Lord Gaṇeśa's position as a staunch celibate. — D.D.K.

382. Y. Krishna :- *Is Karma Evolutionary?*
JICPR, VI, No. 1, 1988, pp. 21-27.

The doctrine of *Karma* has two components: (1) *Karmavipāka* (ii) *Punarjanma*. *Karmavipāka* is both genetic and retributary. Aurobindo attacks both these components of the doctrine of *Karma*. Aurobindo rejects the retributive theory of *Karma* as it reduces the supreme to the status of a strict and honourable accountant.

Radhakrishnan also puts forward an evolutionary theory of Karma. He maintains that soul once embodied, as a human being cannot suffer regression. However, there is great deal of difference between the views of Sri Aurobindo and the views of Radhakrishnan. The evolutionary concepts of rebirth as maintained by these two modern philosophers are not supported by the philosophical and religious texts, the Upaniṣads, the *Mahābhārata*, the Nyāya-vaiśeṣika texts, the Buddhist's texts, such as

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Majjhimnikāya, Anguttaranikāya and the *Saṃyttanikāya* and many other texts. The Jaina texts, such as *Bhagavatī-sūtra* links specific states of existence with specific *karmas*. Similarly, the Hindu law texts such as *Manusmṛti* and *Yājñavalkyasmṛti* also maintain that a jīva may be reborn, according to his/her *karma*, into the life of a dog, plant, man or god. Śaṅkarācārya also hold the similar view. Thus, the traditional view maintains that *karma* is retributary and rebirth is cyclical and not progressive.— B.L.S.

383. Y. Krishan :- *A New Interpretation of the Doctrine of Avatāras.* Pur., XXIX, No. 2, 1987, pp. 127-143.

The paper starts with the etymology of the word *Avatāras* i.e. *ava√tṛ* which means 'to descend' (as a deity) in becoming incarnate; to make one's appearance. In other words *avatāra* means descent of a deity from heaven, appearance of any deity (Viṣṇu in ten principal forms, Fish, Tortoise, Boar, Narasiṃha, Vāmana, Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalkī). The paper dilates upon the classical doctrine of avatāras that is the incarnation, of course divine of Viṣṇu in relation to the doctrine of *Karma.*

Refers to the source of the doctrine of *Avatāras* such as *Bhagavad-Gītā* (B.G.) Purāṇas (*Matsya, Viṣṇu, Bhāgavata, Garuḍa, Nārada*) and Upaniṣads.

B.G.'s doctrine of *Avatāras* includes the following ingredients:

(i) **Cause** : decline of righteousness, law, justice and dominance of injustice and evil.

(ii) **Objective** : The protection of the good, law abiding and the destruction of evil.

(iii) **Means of Realization** : By god taking birth in an earthly forms, human or bovine.

(iv) **Timing of the incarnation** : From age to age, *yuge, yuge.*

The Purāṇas however have a different doctrine, that is, not the decline in *Dharma.* During *Kṛtayuga* there is no decline of *Dharma* and *Matsya, Kūrma, Varāha,Narasiṃha avatāras* belong to this. In *Tretā* again *Dharma* overwhelming dominates – *adharama* being 25% only. But we find divine incarnation in the form of Paraśurāma and Rāma. Again all the avatāras do not play the role of destroying *Adharama* –

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such as *Matsya, Kūrma* and *Varāha avatāras*. *Matsya avatāra* protects the world from destruction by the cosmic flood. *Kūrma avatāra* advises the god (*devatā*) to work with *asuras* in churning the nectar (*amṛta*) from the ocean. *Vāmana avatāra* appeared in the time of king Bali, who maintained absolute truth who even fulfilled the deceitfully 'begged' — a piece of land.

Concludes with *Bṛhadāraṇyaka Upaniṣad* emphasizes the supreme importance of justice of rule of law. "Righteousness", justice (*dharma*) is honey to all beings, the vital power and the immortal is nothing but *Dharma*, law, justice. That is why coronation of a king enjoined him to practice not only state-craft *(nīti)* but also *dharma* (law) and *Daṇḍa* (justice). Quotes *Bhagavadgītā* 10.38 identifying Lord Kṛṣṇa with *daṇḍa*: justice in divinity.— N.K.S.

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XIII-POSITIVE SCIENCE

384. Chaudhary, Mahasweta:- *Scientific Rationality – A Rethinking.*
JICPR, VII, No.1, 1989, pp. 99-120.

In recent times it has become a philosophical fashion to undertake sociological/relativistic standpoint for evaluating science and its activities. The stance itself is not objectionable, but different varieties of it have one point in common. Their axe is upon the view of science as rational enterprise. The tradition is initiated mainly by Kuhn's 'Scientific Revolution' and encouraged and elaborated by Feyerabend and instrumentalists/relativists is of various colours. The author has made an attempt to re-establish the traditional view of science as pre-eminently a rational activity by examining and eventually rejecting some alternative views, which are very popular. Rationality of science involves various complex concepts such as the aim of science, scientific method, growth of science etc.— D.D.K.

385. Javaliya, Brajmohan :- *Mahārāṇa Kumbhakarṇa – Kālīna Āyurvijñāna (Āyurvijñāna During the Age of Mahārāṇa Kumbhakarṇa). (Hindi).*
Śod. Pat., XLIII, No. 1, 1992, pp. 49-55.

The paper refers to Mahārāṇā Kumbhakarṇa to be well-versed in Āyurveda, music, as well as a code of conduct for the singers including diet. It also includes the various Āyurvedic medicines prescribed for the singers. Some of the verses to this effect have also been quoted. It proves that Mahārāṇā Kumbhakarṇa was a master of *Āyurvijñāna* and music.—K.R.

386. Mahdihassan, S.:-*A Concise Presentation of the Magic Square of Five.*
ABORI, LXXI, Pts. 1-4, 1991, pp. 293-300.

Magic square is an integration of numbers as opposites giving the same amount and opposites are placed balancing one another. In magic square of 5, the odd numbers form a central cross, with four at the corners of the square. The cross represents soul, cosmic soul, in fact Heaven. The square as its container, with corners occupying old numbers represents Earth. The design as whole, symbolizes Heaven and Earth and as charm, represents their power and this is its real significance. It can be

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formed by transforming the ordinary square of 5, into magic square. As child, man looked up his father and mother as the source that supplies all his wants. Later he projected the parents as Heaven and Earth to whom he prayed for conferring the blessings he expected. Then he created symbols, which had the same powers as their originals. Thus, came the magic squares.—D.D.K.

387. Murali, K. :- *The Concept of Health in Āyurveda.*
PTr., XXII, Nos. 1-2, 1995, pp. 9-11.

The aim of Āyurveda is to maintain health of the healthy and to cure the disease of the sick. Prime importance is given to the former, as prevention is better than cure. One of the basic theories of Āyurveda is the *Tridoṣa* theory. *Vāta*, *Pitta* and *Kapha* are the three *doṣas*. Āyurveda explains both, normal and abnormal functioning of the body in terms of *doṣas*. Normal functioning of *Vāta* etc. have been discussed in detail. *Dhātus* are secondary constituents, which give structural basis to human body. *Rasa*, *rakta*, *māṃsa*, *medā*, *asthi*, *majjā* and *śukra* are the seven *dhātuṣ*. Their functions have been discussed. There are other constituents called the *malas*, which are waste products of digestion and metabolism. How to avoid diseases and maintain perfectly healthy body is the main subject of Āyurveda.— D.D.K.

388. Prasad, E.A.V. :- *Plant Indicators of Agriculture in Varāhamihira's Bṛhatsaṃhitā.*
VUOJ, XXXII-XXXIV, 1989-91, pp. 115-120.

Kusumalatādhyāya, chapter 29 of the *Bṛhatsaṃhitā* is a discourse on the phenological observations of flowers and fruits of certain commonly occurring wild plants as indicators to predict crop productivity and the related aspects of agriculture climatology. The details are summarized in the appendix of this paper. Varāhamihira suggests the plant indicators to predict not only the productivity of specific crops but also such factors as rainfall, pathological diseases, wind, fire and drought. Wind has most important effects on crop production indirectly through the transport of moisture and temperature properties in the air. The excellence and efficacy of plant indicators of ground water (described in Chapter 54) have been proved beyond doubt for successfully locating ground water resources even in the drought prone, hard rock regions like Rayalsima,

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where conventional geological and geophysical technique have often failed. — P.G.

389. Srinivasan, Saradha:- *A study of Navagraha Panels from Western India.* HSAJ, No. 1, 1986, pp. 209-216.

In Hindu mythology, astronomy and astrology, the sun, the moons etc. are collectively known as *Navagrahas* and these heavenly bodies influence the behaviour of the individuals and also react on their life and destiny. Even the natural calamities like draught, famine and floods are attributed to their movements. This kind of belief is deep rooted almost all over the world from ancient times. Among the astral divinities, the sun was deified as Shamash in Assyria, Helios in Greece, Ra in Egypt and *Surya* in India. Similar is the place of other stars. Worship of *Navagraha* seems to be a common feature all over India. This paper relates to a study of *Navagraha* panels in Western India. Different types of temples in Western India having faith in these *grahas* have been enumerated in this paper.— D.D.K.

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XIV-SOCIAL AND ECONOMIC INSTITUTIONS

390. Bandyopadhyay, Samaresh:- *Chinese and Arabs on Untouchability in India.*

JAIH, XVIII, Pts. 1-2, 1988-89, pp. 155-160.

Untouchability in India had a lot of influence upon the foreigners who stayed in this country from time to time. Among the Chinese writers, Hiuentsang and Fa-hein have given an account of untouchability prevailing in India during their stay. In Fa-hein's writings, we find the name of cāṇḍālas. Some scholars include them among Śūdras. But, there were two distinct classes as contained in Indian literature. Hiuentsang also speaks of mixed castes and numerous clans, which are included among untouchables according to *Amarakoṣa*. A reference from Hiuentsang tells us that the number of mixed classes cannot be described. Whereas Fa-hein says that cāṇḍālas include fishermen and hunters. The Chinese evidence for cāṇḍālas has got support of the Indian evidence. The Arab writers like Alberuni and others also make a mention of the classes that were considered untouchable. It means the untouchability prevailed in Indian society from the times of Fa-hien upto Alberuni's visit to India. — K.R.

391. Chattopadhyaya, B.D.:- *Trends of Research on Ancient Indian Economic History.*

JAIH, XVIII, Pts. 1-2, 1988-89, pp. 109-131.

This paper emphasizes upon taking into consideration all the groups of the society, which are economically interdependent in order to form a basic model for fast development. According to it history and archaeology should be treated the important factors to research in economic history. Similar is the case with Proto-historic cultures. Furthermore, Ṛgvedic pastoralism can also serve as an important tool of research in economic history. To conclude, it can be said that there are new area and methodological dimensions that are yet to be explored in connection with the research in economic history of India. For example, the emergence of Rajputs as a political elite group, Kāyasthas as an occupation group and differentiation within a Varṇa of social mobility.

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All such things are equally significant for economic historians as they are for political and social historians. — K.R.

392. Chaudhuri, Rita :- *Cowries as a Transacting Medium in Northern India (7th-12th centuries A.D.).*

JAIH, XVIII, Pts. 1-2, 1988-89, pp. 33-37.

Cowries formed the smallest unit of value for transacting business in ancient India. It remained in use from 7th to 12th century A.D. The paper authenticates it on the basis of various historical evidences contained in different history books. Hundred cowries were equal to a '*Śata*'. It concludes that value of the cowries fluctuated from time to time. They kept serving the need of the daily life of the people till recent times. — K.R.

393. Dasgupta, Manashi:- *Reflection on Ideas of Social Philosophy and Indian Code of Conduct.*

JICPR, VI, No. 1, 1988, pp. 149-158.

In traditional Indian literature, we do not find any phrase, which can be translated as 'social philosophy'. We have *Dharmaśāstra*, *Arthaśāstra*, *Kāmaśāstra*, all dealing in part with social issues.

In western thought, the problem of 'individual vs. society' has been discussed by thinkers and during the course of its history individualism, often associated with anarchism has been a dominant trend. Modern Indian thinkers have used More's UTOPIA (1518), as a text in social philosophy. But, our idea of a 'Renaissance man' continues to be greatly coloured by personal display of learning and brilliance. Modern thinking in India blends the ideas of 'natural man' and socially planned, perfect utopia – recent instance of which can be found in Amlan Datta's THE THIRD MOVEMENT (Kamala lectures, 1982, Calcutta). This blending has its origin in the nineteenth century 'Bengali Renaissance'. The English education has helped the growth of social thought on modern lines in India.

In Indian traditional thought, we do not find such dichotomies as rationality vs. sensibility and individual vs. society. In Indian metaphysical rhetoric, the given human condition is regarded as a stage for action. Human life, is conceived here as capable of going beyond its given conditions and status by means of devoted action. By the philosophers and the poet like Ram Prasad Sen have emphasized the fact that the human life is a rare occasion offered to improve one's

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performance and cultivate one's own self. Thinkers like T.M.A. Mahadevan, while evaluating Indian thought in its spiritual context have rejected the idea that the Indian mind is wholly individualistic.

The question of individual freedom vs. the social order has been touched in the *Bhagavadgītā*. When Arjuna was found to be going away from his duties as a Kṣatriya, Krishna told him that his dharma, his role and the rules of the performance has already been prescribed for him and that he already had committed himself to it. However, the *Gītā* is singularly effective in presenting the social as well as the autonomous personal aspects of human actor. — B.L.S.

394. Dash, Kailash Chandra:- *Involuntary Labours in Medieval Orissa from A study of the Indradyumna Legend.*

JAIH, XVIII, Pts. 1-2, 1988-89, pp. 88-95.

Indradyumna legend is contained in *Puruṣottamakāṇḍa* of *Skanda Purāṇa*. It reflects the early history of Jagannātha cult. The records of the ruling families in the medieval Orissa prove that bonded labour did exit in those days. Feudal lords used to exploit the lower classes for their luxuries. Indradyumna legend also speaks to the centuries long exploitation of the labour by their lords. According to the paper this legend is the lasting testimony of the existence of the bonded labour in the society of Orissa in medieval times.— K.R.

395. Dashpande, Uma S.:- *Social Harmony Through the Words of Saint-Poet Tukārāma.*

JOIB, XLIV, Nos. 1-4, 1994-95, pp. 153-158.

Saint Tukārāma (1608-1650 A.D.) was born at Dehu (Maharastra) in a family of farmers who were equally adept in trading and mercantile business. He was brought up with love and affection. In 1627, there was all devouring drought around Dehu and due to the non-availability of food or grains and monetary constraints, his family was subjected to starvation and indisposition. Being insulted and despised by everybody around him, Tukārāma began to seriously think about the human life, the bondage of various relationships, the God and his creation. On account of his ardent studies of principal scriptures and inspiration from God – Pāṇḍuraṅga, who appeared in Tukārāma's dream, hundreds of people became his followers who listened to his melodious *Kīrtanas*.—D.D.K.

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396. Gopalkrishnan, P.B.:- *Political Implication of B.C. Pal's Visit to Madras in May 1907.*

QRHS, XXIX, No. 1, 1989, pp. 15-19.

Here is an attempt made to assess the effects of B.C. Pal, the Bengal Radical's visit to madras in May, 1907. The nationalists of Tamil Nadu were very much influenced by the political ideology of B.C. Pal regarding Swadeshi movement. The public of Madras had made ground preparations to give a fitting reception to B.C. Pal. At Salem also arrangements were made for giving a rousing reception to him. Alarmed at these preparations, the District Magistrate of Salem warned the government that 'something must be done to prevent B.C. Pal disseminating sedition throughout the Presidency'. He was the Chief architect of both Swaraj and Swadeshi and he delivered a series of lectures on issues of vital importance, such as 'National Education', 'New Movement', 'Boycott', 'Contribution of Islam to Indian Nationality' etc. The steps taken by government have been discussed in this paper.—D.D.K.

397. Joshi, Devdatta S.:-*Social Harmony Through the Words of Saint H.H. Śrī Raṅga Avadhūta of Nāreśvara.*

JOIB, XLIV, Nos. 1-4, 1994-95, pp. 159-174.

Raṅga Avadhūta was born at Godhara in the Panchmahal district (Gujarat state) on 21.11.1898 his father Viṭṭhala was a Daśagranthi (well versed in scriptures) and was the inhabitant of Devlin in Ratnagiri District (Mahārāṣṭra) who expired when Raṅga was 5 years old and his brother Nārāyaṇa was only two years old.

When Raṅga was about nine years old, e received inspiration from Vasudevananda Saraswasti to go through the *Gurucaritra* to visualize the Divine. He chose Nāreśvara on the bank of Narmadā, river. He was a great scholar. He had written a large number of books in Sanskrit and Gujarati, Sanskrit Grammar and many devotional and philosophical poems in Hindi.—D.D.K.

398. Kadam,V.S.:-*The Movement of the Untouchables from the Poona Pact to the Yeola Conference.*

QRHS, XXIX, No 1, 1989, pp. 32-41.

The Poona Pact (24.9.1932) and theYeola Conference (13.10.1935) are two important landmarks in the history of the untouchables in India and

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and as such both of them have received some attention from the scholars. The Poona Pact essentially dealt with the question of political nature and highlighted upon the duration and the number of the reserved seats of the depressed classes in the legislature.

In the Yeola Conference Dr. Ambedkar exhorted his followers to sever their connections with Hinduism and seek solace and self-respect in another religion. But due to the efforts of eminent Hindu luminaries like Pandit Madan Mohan Malaviya, Dr. Rajendra Prasad and others, the problem was solved and Dr. Ambedkar declared the meeting as sacrosanct i.e. secret.— D.D.K.

399. Mukherjee, Sujata :- *Economic of Subsistence Agriculture and Growth of Share Cropping in Bengal.*

QRHS, XXIX, No. 1, 1989, pp. 5-9.

A village survey conducted by the Land Revenue Commission in Bengal during the end of the thirties showed that the overall predominant mode of cultivation was by family labour of the landowners; nearly 66% of the total surveyed land was cultivated in this manner. Proportion of land cultivated by bargadars was around 21% whereas about 13% of land surveyed was cultivated by employing labourers. The same study also showed that only 12.2% of total agriculturist families surveyed lived mainly as bargadars. These evidences suggest that although much land was cultivated by sharecroppers, a much smaller percentage of agriculturist families lived entirely as sharecroppers. Small owner cultivators were compelled to take lease of extra lands for barga cultivation to supplement incomes from their own farms.— D.D.K.

400. Patel, Mangu Bhai C. :- *Sāmājika Pratiṣṭhā, Ārthika Paribaḍo Ane Sāmājika Parivartana : Patīdāra Jñāti mān Dūdhapītī nā Rivājo no Abhyāsa (Social Respect, Economic Restrictions and Social Revolutions : Practice of Female Infanticide Prevelant in Patīdāra Caste). (Gujarati).*

Vid., XXIV, No. 2, 1981, pp. 117-124.

There are many communities in Gujarat and their traditions and customs are of various kinds. Social reformers have to study about those communities and their tradition, customs, and rituals to find out that what kind of reforms are required. One of the bad customs, the Practice of female infanticide (Dūdhpītī nā rivāja) was prevalent in Rajputas and

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Patīdārs of Gujarat and Kathiavara. Before the advent of British rule in Gujarata Swami Shahjānanda, the founder of Swāmī Nārāyaṇa Society, started a movement against the custom of female infanticide (Dūdhapītī no chāla). His followers not only ceased to infanticide the female children but also began to bring up their daughters in a respectable way.

When the Britishers came in Gujarat they began to study about the communities of that time and found that in many districts, the practice of female infanticide was prevalent at that time. They tried to investigate about the causes of this practice. For this they started census and analyzed the number of persons of each community, number of males and females in them, birth and death rate of male and female children.

In 1870 Mr. Bechar Das, a courageous social reformer met to the Governor of Maharashtra at Poona and requested him to enact against this dirty custom. Mr. Simon Feet, the Governor, passed an act, according to which the practice of female infanticide became a criminal offence. So the black custom of female infanticide was uprooted. But the Britishers ever thought that the persons of the area who are very kind to their pets and animals – cows, bullocks, dears, birds etc., why became so cruel to their female infants. They found that poverty as well as the traditions about the marriage of the daughter were responsible for this criminal practice.— K.C.V.

401. Patel, R. Magan Bhai :- *Prācīna Bhārata men Strī-Śikṣaṇa, (Women Education in Ancient India). (Hindi).*

Vid. XXIV, No. 2, 1981, pp. 125-142.

For the all-round development of the personality of an individual education plays the most important role. Generally, the education is the source of light for life. It makes a healthy and strong mind with active intelligence. In ancient India rights, duties and social standard of a person were decided under the social system of caste (*varṇa vyavasthā*). But education was considered necessary for every individual – male or female of every caste.

Every person who had basic ability had right to be educated without any consideration of his caste and creed. Women were also enunciated and got education. There are clear references in *Ṛgveda*, *Atharvaveda*, *Śatapatha Brāhmaṇa* and *Bṛhadāraṇyakopaniṣad*, according to which it becomes apparent that women get the same education as men. They equally took part in household and social rituals (*Yajñas*) with men,

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created many literary and philosophical treatises and took part in academic discussions like men. Women, who were married earlier, were called *sadyodvāhā* and who after obtaining higher education became teachers called *Upādhyāyā* or *Brahmavādini*. In the *Rāmāyaṇa* of Vālmīki girls were educated and some of them became scholars to whom other scholars came to remove their doubts.

There are descriptions of many hermitages of Ṛṣis, Munis where boys and girls both took education of the same subjects. Sītā was also very expert in the science of arms and she gave instructions to her sons, Lava and Kuṣa about the proper and dexterous use of arms. In *Mahābhārata* also women got education from their mother, father, gurus, and scholar-guests, who visited the house of their father or husband on various times, specially in four months of rainy season. Besides, from the references found in Gṛhya-sūtras, Bauddha *Jātakas* and classical Sanskrit literature it becomes quite clear that women were taught all the subjects but 'fine arts' was the special for them.— K.C.V.

402.Reddy, V. Rami:-*The First Farming Communities of Andhra Pradesh.*
VUOJ, XXXII-XXXIV, 1989-91, pp. 205-220.

Andhra Pradesh is the largest of the South Indian States and represents a separate cultural zone although its contribution to the basic unity of Indian life and culture is as much as that of any other state. The first piece of authentic evidence for the existence of man was found in 1844 in this part of the country. The earliest man perhaps appeared here about five lakhs years ago in the form of Homoerectus and survived by a simple hunting-cum-gathering economy and continued in the same state more or less till the end of Mesolithic period. The early farmers began to enjoy a settled way of life by 4000 years ago, slowly by transforming from hunting, fishing, and food collection economy to agriculture and domestication of animals as also sedentary settlements. The people began to make black-on-red ware pots in the late stages of their life. Their belief in future life is reflected in their burial practices.— P.G.

403. Saxena, Abha:- *Communal Award and Poona Pact.*
QRHS, XXVII, No. 4, 1988, pp. 20-26.

In 1931, Mahatma Gandhi agreed to participate in the second session of the Round Table Conference. This was no small achievement of lord Irwin. In the meanwhile, there was a change of Government in England

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and die-hard Tories of Churchill's school, Willingdon and Samuel, Gandhi-Irwin pact did not bring any fruit.

A declaration about the Communal Award, was made in the second session of the Round Table Conference by Prime Minister Ramsay Macdonald on Ist December, 1931. It granted separate communal electorate of Muslims, Europeans, Sikhs, Indian Christians, Anglo-Indians, depressed classes and women. The saddest aspect of this award was that Ambedkar had demanded separate electorates for untouchables claiming that Gandhiji did not speak for them. Gandhi took a drastic step of an indefinite fast, which shook the entire nation and the great luminaries of that time settled the problem by an amicable settlement of Gandhi and Ambedkar for reservation of seats for untouchables.— D.D.K.

404. Srivastava, B.B.:- *The Socio-Economic Roots of the Current Punjab Problem: A Case Study in Dimensions of National Integration in Modern India.*

QRHS, XXVIII, No. 3, 1988, pp. 29-38.

The present agitation in the Panjab by the Sikhs demanding religious concessions and greater political autonomy is a covert movement for a Sikh State.

The Sikh religion was born in the later half of the 15th century with Guru Nanak (1469-1578) initiating a religious sect reviving the pure monotheistic doctrine of the Upaniṣads, preaching gospel of universal tolerance, condemning the formalism of both Hinduism and Islam, fighting against caste system, crusading to end the conflict of religions etc. The sacred writings are in the Adi Granth having the writings of Sikh Guru as well as of Hindus and Muslim saints. Sikhs have 3 sects – Khālsā, Nāmadhāries and Niraṅkāries. They now want an independent state, which has been discussed as to how this idea cropped up in their minds.— D.D.K.

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XV-VEDIC STUDIES

405. Bhradwaj, Ganesh :- *Yāska tathā Uttravartī Vidvānon kī Dṛṣṭi men Vaidika Devatā (Opinion of Yāska and pro-Yāska Scholars about Vedic Deities). (Hindi).*

Śod. Pat, XLIII, No. 1, 1992, pp. 5-13.

The paper tells about the lack of unanimity among the ancient and the present as well as the eastern and western scholars about the form and classification of Vedic deities, which prove them to be the personification of the powers of nature. Then the writer takes etymological definition of the deities into account. He proves that Yāska favours the natural doctrine about the deities, which is further elaborated by quoting Max Muller who speaks of henotheism.

The paper also provides an account of number of deities contained in the Vedas and their classification. The paper concludes with the remark that Yāska has been the most successful in providing an account of Vedic deities among all the classical and modern scholars.—K.R.

406. Bhatt, Neerja :- *Rājasthāna men Yūpa Nirmāṇa kī Paramparā (Tradition of Yūpa Construction in Rajasthan). (Hindi).*

Sod. Pat., XLIV, No. 2, 1993, 47-55.

Yūpa means a pillar of *Yajña*. The scriptures direct that it should be made of wood. According to *Aitareya Brāhmaṇa Yūpa* should also be sacrificed after *Yajña*. The *Yūpas* of stones found so far belong to 2nd century A.D. The pillars of *Yajña* were made of Palāśa, Khadira, Bilva or Rohitika wood. They were to be of a specific height ranging between five to twenty one *Aratnis*. Rajasthan too had the tradition of *Yūpa* constructed on the eve of *Yajñas*. The oldest *Yūpa* or the pillar of *Yajña* has been found in Nāndasa. It is situated at a distance of thirty-six miles from Bhilawara. The inscription found on it belongs to Sanskrit prose. It indicates V.S. 202. The paper also makes a mention of some other *Yūpas* and inscriptions found at Barnala, Barava, Bharatpura. The inscriptions on the *Yūpas* prove that Rajasthan was significant centre of re-enlivening the system of Vedic *Yajñas*. — I.S.

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407. Bronkhorst, Jahannes :- *Veda.*

ABORI, LXXI, Pts. 1-4, 1990, pp. 129-138.

The term '*Ṛgveda*', '*Yajurveda*' and '*Sāmaveda*' do not occur in the earliest parts of Vedic literature. They occur nowhere in the Saṃhitās, nor in the earliest parts of the Brāhmaṇas. This can be seen as follows: The *Aitareya Brāhmaṇa* can be divided into two parts, an earlier and a later. The terms '*Ṛgveda*', '*Yajurveda*' and '*Sāmaveda*' occur in only one section of the *Aitareya Brāhmaṇa* i.e. in the younger part of the Brāhmaṇa. *Ṛgveda, Yajurveda, Sāmaveda* are mentioned by name in the *Ṣaḍviṃśa Brāhmaṇa* and not in the *Pañcaviṃṣa Brāhmaṇa*. It appears in the old texts that the word Veda was more or less synonymous with mantra, and does not designate collections of mantras and the like.—D.D.K.

408. Chakravarty, Uma:- *The Ṛbhus.*

ABORI, LXXI, Pts. 1-4, 1990, pp. 139-154.

Ṛbhu, Vibhvan and Vāja, the three brothers were the children of Sudhanvan who belonged to the family of Aṅgiras, which is confirmed by Kutsa, a descendant of Aṅgiras, when he says that some of the relatives, the descendants of Sudhanvan, desiring Soma-libation went to the residence of Savitṛ. They were skilled architects. Their dexterity raised them from mortality to immortality.

Vāmadeva who of all the Ṛgvedic poets sang the largest number of hymns to the Ṛbhus says that they made a cart for Aśvins, rejuvenated their parents and the cow, made two horses for Indra, made shoulder bands for the gods, separated heaven and earth. The all-pervasive leaders thus performed all such benevolent deeds. — D.D.K.

409. Chakarvarty, Uma:- *The Aśvins : An Incarnation of the Universal Twin-worship Motif.*

ABORI, LXX, Pts. 1-4, 1989, pp. 137-143.

Worship of twin gods is a universal phenomenon in mythology. In the Semitic, Pre-historic, Indo-European, African and American mythologies twin gods have been worshipped. J. Rendel Harris says: "But this belief is not limited to Aryan civilization, it occurs in semitic also, and can be traced in the earlier chapter of Genesis, and down to the building of Solomon's temple, as well as in Phoenicia and

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Mesopotamia", According to Donald Ward, "Divine Twins are by no means limited to the Indo-European tradition, they are found through out the world." He also gives the names of a few dual deities from different traditions. Harris suggests the names of a few pairs from the French and Italian Calendars. A large number of other countries also have been mentioned in this paper.— D.D.K.

410.Chemburkar,Jaya :- *Prāyāścitta (Expiation) and Daṇḍa (Punishment): A Study.*
ABORI, LXX, Pts. 1-4, 1989, pp. 89-101.

Dharmaśāstra literature deals with *Ācāra* or rules of conduct, or rules for Judicial Proceedings and *Prāyaścitta* i.e. conduct, or rules of expiations or penances. This śāstra enforces law or a command. It implies obedience with the further implication that disobedience of a command involves punishment for those who are guilty of disobedience. The object of Dharmaśāstra rules is to secure happiness of the people of all *varṇas* in all stages of their life. All happiness depends on Dharma. Manu and Yājñavalkya expounded dharma in its entirety. *Mitākṣarā* remarks that dharma is of six fold. Anybody going against the rule was punished. Both Manu and Yājñavalkya speak 4 methods of punishment viz., by gentle admonition, by severe reproof, by fine, by death punishment. These punishments were to be inflicted separately or together according to the nature of crime.— D.D.K.

411. Dandekar, R.N. :- *Reflections on Vedic Mythology.*
ABORI, LXX, Pts. 1-4, 1989, pp. 1-15.

The ninth verse of the nineteenth hymn in the tenth book of the *Ṛgveda* reflects three main and consecutive phases of the evolutionary mythology of the *Ṛgveda* – the first phase of the definite realization of the cosmic order (moral) established by the 'binder' god Varuṇa and his two alter gods Mitra and Āryaman; the third is Indra and thereafter comes Bṛhaspati. The independent religious sects grew around Varuṇa, Indra, Bṛhaspati and Viṣṇu.

The common ancestors of the Vedic Aryans and the Iranian Aryans, had been living together, at Balkh. Vedic Aryans migrated towards Saptasindhu, had to struggle hard for existence. Thereafter starts the long Vedic mythology of these people.— D.D.K.

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412. Deshpande, Madhav M. :- *Grammars and Grammar – Switching in Vedic Recitational Variations.*

Br.V, LVIII, 1994, pp. 41-63.

The Vedic texts were initially handed down to us in a form called the *Saṃhitāpāṭha* or continuous recitation. Eventually, the compilers and the editors of the Vedic collections analyzed the continuous texts into the *Padapāṭha* or the word-by-word texts, which not only break down the continuous texts into their constituents word, but sometimes the words are broken down into their constituents. The author has made an attempt to show the relationship between the Saṃhitās and their analytical recitational variations, which began with the *Padapāṭha*. The received *Saṃhitās* are generally called *ārṣa* 'product of the *Ṛṣis*' and the *Padapāṭha* is often referred to as *anārṣa*. There is a colossal variation in the above two types of words and their accents.— D.D.K.

413. Ganguly, J. :- *Influence of Bengali Smṛti-Writers on Maithila Smṛti.*

Ṛm, VII, Nos. 1-2, 1975-76, pp. 151-158.

The word Smṛti primarily means the recollection of Individual Vedic texts forming the basis of ancient customs and usages and secondarily the particular class of works, which record these customs and usages. Manu equated the word *Smṛti* with *Dharmaśāstra*. There is large number of *Smṛtis*. The aim of the present paper is to discuss the influence of *Gauḍīya Smṛti* writers on Mithila works on *Smṛti*.

The Gauḍīya writers of Smṛti-digests, who influenced their Maithila counterparts, are : Bhaṭṭa Bhāvadeva, Jimūtavāhana, Arvindha, Ballālasena, Halāyudha and Śūlapāṇi. A large number of religious ceremonies, customs. festivals of the Bengal have been adopted in the *Smṛtis* of Maithila writers, for example *Bhrātṛdvitīyā Kojāgarilakṣmīpūjā* etc. have been recorded by the Maithilas.— D.D.K.

414. Jog, K.P.:-*Mādhavabhaṭṭa, the Earliest Known Commentator of The Ṛgveda.*

JASB, LXII-LXIII, 1987-88, pp. 1-7.

The earliest known commentary on the oldest literary work in India, viz. the *Ṛgveda* is known by the name *Ṛgvedavyākhya* and is avialable to us only in fragments. It discusses the first 121 hymns of *Ṛgveda Saṃhitā*

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and presents such features, which are important for a linguist and have not as yet received attention of even Vedic scholars. This commentary does not attach greater importance to the ritualistic details. Some information about the author of the commentary, viz, Mādhavabhaṭṭa was given by Sāyaṇaa, the great polymath of the 14th century A.D. There is another Mādhava whose commentary on the entire text of *Ṛgveda* has now become available, but he is Venkaṭa Mādhava who belonged to the 10th century A.D., but Mādhavabhaṭṭa belonged to the 6th and 7th century A.D. Some other commentators have also been noted in this paper.— D.D.K.

415. Kaushal, C.D.S.:- *Vaidika-Chandāṃsi (Metre of Veda). (Sanskrit).* KURJ, XXIII, 1989, pp. 257-267.

The paper deals with Vedic metres where the counting of syllables is the most important feature. *Gāyatri chanda* consisting of 24 syllables is called *Ārṣī Gāyatrī*. However, *Gāyatrī* is of various forms such as *Daivī* (monosyllabic), *Āsuarī* (15 syllables), *Prājāpatyā* (8 syllables) *Yājuṣī* (6 syllables), *Sāmnī* (12 syllables), Ārcī (18 syllables) and *Brāhmī* (36 syllables). Scholars like Bharata, Shaunaka and Gārgya etc. accept the number of metres as 26, which also include five known as *mā*, *pramā*, *pratimā*, *upamā* and *samā*. These five *prāg-gāyatrī* metres have different names in various works viz. *Ṛk-prātiśākhya*, *Nidānasūtra*, *Upanidāna-sūtra*, *Jñānaśrayī Chandovicitiḥ* and *Nāṭyaśāstra*. The scholar gives here examples of these metres from 20th kāṇḍa of *Atharvaveda*. There are three groups of seven metres each (*Saptakas*), besides, the above said *prāg-gāyatrī chandas*. Finally, different divisions and subdivisions of *Gāyatrī* are discussed with their *lakṣaṇa* and *udāharaṇa*. — P.G.

416. Mishra, Nirmal Sundar:-*The Philosophical Traits of Vedic Bṛhaspati.* KURJ, XXII, 1988, pp. 180-188.

Vedic Bṛhaspati in general and his philosophical traits in particular, have been discussed here. As regards Vedic Bṛhaspati, eleven entire hymns are dedicated to him and in two hymns; he forms a pair with Indra. Bṛhaspati is described as a warrior god like Indra and he is besought to cause the cloud to rain and send the rain charged cloud. Major Basu identifies seven mouthed and seven-eyed god with Bṛhaspati's seven

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satellites. Relations of this god with Agni, Brahmaṇāspati and Gaṇapati discussed here tend the scholars to associate him with Agni, Moon and Brahmā etc. As regards the philosophical traits, *bṛhat*, is mentioned as *Mahat*, and according to Sāṅkhya *mahat* is *buddhi* or wisdom, so Bṛhaspati is the preserver of *mahat* or b*uddhi*, dominated by *sattvaguṇa*, which is the symbol of *Prakāśa, Jñāna*. Also, he is said to be the preserver of the truth because in *Ṛgveda bṛhat* is explained as *ṛta* or truth. In *Atharvaveda*, Bṛhaspati is known as *ātmā*. Swāmi Dayānanda accepts him as *Paramātmā*, *Sūrya* and *Vidvān*. Aurobindo writes, "Bṛhaspati, Brahmaṇaspati and Brahmā are the three names of the God to whom the *Ṛṣi* Vāmadeva addresses the mystic hymn. The creator (Brahmā) and the teacher of the gods (Bṛhaspati) and as both in one (Brahmaṇaspati) are the special aspects of the same deity; Bṛhaspati is also described as the author of the Cārvāka Darśana.—P.G.

417. Navathe, P.D.:- *A Case of Self-Contradiction in Nirukta 7.8.10.*
ABORI, LXX, Pts. 1-4, 1989, pp. 305-308.

After giving the threefold classification of the Vedic divinities, Yāska has made a self-contradictory statement in his Nirukta, on the allotments and associations of some divinities. Agni is the movement among the terrestrial divinities. His associations with Indra, Soma etc. are recorded as normal cases. He enjoys a common share with these associates in the praises in the Vedic hymns, and oblations, also offered in the sacrifices. Then Yāska mentions two exceptional cases by referring of the partnership of Agni with Viṣṇu and Pūṣan. This ambiguity has been discussed in this article. — D.D.K.

418. Patyal, Hukam Chand:- *Pigeon in the Vedic Mythology and Ritual.*
ABORI, LXXI, Pts. 1-4, 1990, pp. 310-317.

Animals and birds play a considerable part in the mythological and religious ideas of the Vedas. Birds are primarily the epiphanies of the gods and spirits, but they also appear as messengers of the heavenly divine beings. They foretell new happenings to occur in the future. At time birds symbolize man's spirit as it is released from the body in ecstasy or in death. Hence, a bird is associated with divinity, immortality, and victory. Pigeon, Pārāvata, Kapota, and dove have different species and can be found in different parts of the world. In Vedic mythology,

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pigeon is the messenger of Yama apparently identified with death. Pigeon is associated with many myths and beliefs in many religions, mythologies of the world, which have been noted in this article.—D.D.K.

419. Pradhan, Shruti S. :- *The Yama Yami Sūkta : New Perspectives.*
ABORI, LXXI, Pts. 1-4, 1990, pp. 109-138.

The dialogue between Yama and his twin sister Yami in *Ṛgveda* X.10 has always been a riddle to scholars. This hymn first baffled the scholarly western mind, which approached the *Ṛgveda* from a Hellenic Christian point of view, German scholars like Max Muller, A. Bergaigne Hillebrandt and others have interpreted the *Ṛgveda-Sūktas* as panegyries on deities whose basis is some natural phenomena or the other. Another group of scholars such as Roth, Bloomfield, Geldner and Oldenburg think that this sūkta refers to a myth about the origin of the human race a view obviously influenced by their Christian background. The various versions discussed so far would seem to be ultimately based on the story of incest-taboos (Indo-Iranian or Ṛgvedic), which points out the existence of incest in the remote past.— D.D.K.

420. Raman, Kutty, P.V. :- *The Vedic Cult of Word and the Concept of Curse.*
PTr., XXII, Nos. 1-2, 1995, pp. 1-8.

The predominating feature of curse appears to be conspicuously dominant in Indian mythology. The supposed potency of word is essentially an indispensable feature of the theory and practice of curse. It is primarily a group of words charged with an intrinsic strength that is hurled at the adversary in the practice of curse. The continuous recitation of Vedic hymns is supposed to generate spiritual power, which influences the reciter and the hearer. The sages or Brāhmaṇas are called Mantradraṣṭāraḥ who have such power.

The supremacy attributed to word is a significant feature seen in the Vedas. The concept of the potency-charged word, as essential feature of the phenomenon of course, thus, originated in the Vedic literature. *Vāk*, thus becomes a weapon that transforms into an effective curse. The victim is thus struck down by the power-concentrated word the degree of whose sharpness increases according to the intensity of the offence committed.— D.D.K.

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421. Shastri, Uday Vir:-*Ṛgvede Kuṭārthakathanam Bhūtarthakathanañca (Myth and Reality in the Ṛgveda). (Sanskrit).*
HSAJ, I, No.1, 1986, pp. 255-262.

The author has advised the readers to understand the word Myth used in the title of this paper otherwise, it will be impossible to understand fully the mantras of *Ṛgveda*. In his Sanskrit-English Dictionary, Monier Williams has given the meanings of Myth as an old story, old legend, old history or event or anecdote, cryptic story etc.

The last word '*Kūṭārtha Kathā*' (Cryptic story) indicates a special esoteric or enigmatic episode while others have ordinary meanings. It means that the spoken words give another meaning while if, we go deep, it will indicate another obscure and intricate meaning and large number of Vedic Mantras of polemical nature have been presented here which put a question mark on the Hindu epithet of divine revelation of the Mantras.— D.D.K.

422. Thite, G.U.:- *Language and Style of the Kātyāyanaśrautasūtra.*
HSAJ, I, No. 1, 1986, pp. 245-254.

Kātyāyanaśrautasūtra is comparatively a later text among the Śrautasūtras. It cannot be placed in a period, earlier than 200 A.D., because the language and style of sūtra is nearer the classical Sanskrit than the Vedic language. This Śrautasūtra sometimes bears the marks of influence of other sūtra-texts also. Nevertheless, this Śrautasūtra contains a few archaisms and some rare words also. The classical-sūtra style is evident from the definition of the sūtra, *alpa Kāram asandigdham* etc. is "few words, unambiguous etc." This definition is applicable to the sūtras in the *Kātyāyanaśrautasūtra* also e.g. *Athātodhikāraḥ*, which is the imitation of Jaimini's *Mīmāṃsāsūtras* and *Brahmasūtras*. Some examples of archaism and rare words have been given in this paper.—D.D.K.

423. Venkatacharya, T.:- *Significance of Pariṣecana Mantras.*
Br.V, LVIII, 1994, pp. 71-99.

"Ṛtam tvā Satyena Pariṣiñcāmi, Satyam tvā tena pariṣiñcāmi", these two mantras are to be recited before eating the food in the evening and during day time respectively. The meaning and significance of these are not explained in any dependable work dealing with the relevant

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situations. The author has made strenuous efforts together some useful information on the basis of different Vedic texts like *Baudhāyana Dharmasūtra* and *Vivaraṇa* commentary by Govinda Svāmin and similar texts by eminent scholars like Sāyaṇācārya, Śabarasvāmin, K.K. Raja etc. He has tried to furnish the significance of the mantras and ultimate philosophical analysis of these offerings in them. — D.D.K.

424. Y. Krishan :- *Is Gaṇeśa a Vedic God?*
ABORI, LXXI, Pts. 1-4, 1990, pp. 61-70.

Modern scholars generally hold that Gaṇeśa is a non-vedic god, a few accept, in somewhat qualified manner, that there is evidence of Vedic origins of Gaṇeśa. Alice Getty cites the mystic prayer in the *Taittirīya Āraṇyaka* (1.5) addressed to *Dantin* as referring to the elephant-faced god. Louis Renou gives a quotation from *Yajurveda* of the Vedic origin of *Gaṇapati.*

After a long debate for and against the god, it is significant that that Vināyaka or Gaṇapati does not occur in Vedic rituals. The Śānti rites are addressed to Vedic gods and deities – Indra, Brahmā, Rudra, Vasus, Ādityas, Soma, Bṛhaspati, Varuṇa, Viṣṇu, Rāhu, Ketu.

The absence of Gaṇeśa from Vedic ritualistic practices and Śānti rites proves additional evidence that Gaṇeśa was not a Vedic deity and that of Gaṇeśa Gāyatris in the *Maitrāyaṇisaṃhitā* of the *Yajurveda* are an interpolation.— D.D.K.

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REVIEWS

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REVIEWS

Pt. Balkrishan's SHĀRADĀMAṆI LĪLĀ CARITAM MAHĀKĀVYAM Ed. by Dr. S.K. Sharma and Aruna Sharma, Pub. Nirmal Publications, Shahadra, Delhi-94, 1998, pp.ka-ca+15+230, Price Rs. 350/-.

The present mahākāvya narrates the divine life of Mother Shāradāmaṇi who was the wife of Shri Ramakrishna Paramahaṁsa, the great saint of India. The poet regards this divine pair as his favourite and sacred deity and Swami Vivekananda as his ideal person. This mahākāvya has been composed from 1989 A.D. to 1992 A.D. After its composition the author has also contributed two more mahākāvyas, namely *'Rāmakṛṣṇaparamahaṃsadivyacaritam'* and *'Vivekānandacaritam'*.

This is an erudite poem containing eleven cantos and in total 641 verses which have been composed in nineteen different metres such as *vaṃśastha, mandākrāntā, sragdharā, vasantatilakā, mālinī, druta-vilambita, anuṣṭup, indravajrā, upendravajrā* and *śālinī* etc. The author has been successful in depicting the noble character of the heroine of this mahākāvya. It is indeed uniqueness of this poem that it has narrated a woman as its main character. The poet regards Shāradāmaṇi as the incarnation of Bhavatāriṇī Durgā (III. 7 & 39). The poet has expressed his experience of realization of goddess Kāli and opined that whole-hearted devotion helps to become a good poet. He has very effectively narrated the virtuous qualities and penance of mother. She has also been characterized as an ordinary household wife as serving her mother-in-law, husband and other guests. Character of Shri Ramakrishna Paramahaṁsa has also been casually depicted in reference to his wife. *Śānta* is the main *rasa* and occasionally abstract qualities like kindness, welfare of others, service of needy, penance, worship, equality and forgiveness etc. are also interwoven. It encourages the reader to practise and adopt spirituality.

Figures of speech have been incorporated in the style of Kālidāsa. Though *virodha, udātta, rūpaka, yamaka, arthāntaranyāsa, nidarśanā* have been occurred in a decent manner but *upamā* seems to be favourite of the poet as it has found place in every second-third verse. The use of these figures of speech is quite natural and nowhere it seems to have been intentionally incorporated. The language used is also

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natural and suits to the context; *vaidarbhī-rīti* dominated by *prasāda-guṇa* has been used. The poet has also included the description of Baṅgabhūmi- the province, Jayarāmavāṭī – a village, Amodara and Ganges – the rivers, rainy and winter – the seasons, Cilkā the lake. This all proves the ability and erudity of the poet and establishes this poem as a mahākāvya fulfilling all the technical characteristics of poetics, earmarked by the scholars and puṇḍitas. The poet gives a message through this mahākāvya to eradicate social evils specially related to Indian women folk. Mother Sharada actually made efforts to vanish the custom of early marriage in Bengali society. She also worked for the improvement of the status of women in society.

The Editor-pair deserve congratulations for bringing out such an excellent and correct edition. Fully utilizing the first edition, they have added some beneficial features such as explanatory notes on difficult words (pp. 193-99), collection of sūktis (pp. 200-202) and an alphabetical list of verses (pp. 203-230) besides an elaborate introduction (pp. 1-15) in the beginning. They have also arranged improvements in the old text in consultation with the author and have incorporated the detail by giving the comparative readings juxtaposingly alongwith the reference numbers.

The printing and get up of this book is also attractive. It is an enjoying reading and I recommend it to Sanskrit Scholars to go through it. This mahākāvya is a valuable addition to Sanskrit Literature.

Abhimanyu Malik

THE AŚVAMEDHA : THE RITE AND ITS LOGIC by Subhash Kak, Pub. Motilal Banarsidas, Delhi. 2002, pp. 71, Price : Rs. 195/-

Aśvamadha is a most important ritual of ancient India, narrated in Brāhmaṇagranthas and afterwards in *Mahābhārata* and some Purāṇas. It is counted in Śrauta yajñas, which were performed on the special social occasions. The detailed and dramatic rituals to be performed in these yajñas are very interesting and somewhat symbolic. Dr. Kak has successfully described the rites of this yajña, and explained the logic of the rituals to be performed.

The word sacrifice used for these rituals, like – Naramedha, Aśvamedha etc. is not correct as in Vedas and Brāhmaṇas, these are

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called as 'yajñas' and in yajña, offerings of oblations is suggested to propitiate the gods but there is no mention of killing and offering of any animal.

Dr. Kak has divided the whole narration in eight chapters, giving a thorough introduction of this monograph. In the first chapter, he has discussed about the sacrifice as a sacred theater, which represents the whole universe, where the division of time, number of bones etc. in a body are all connected and have a holy binding. The sacrifice of whole universe and of an individual is going on in cosmos. The system of this universal sacrifice is communicated in a paradoxical language. The words used serve as Symbols. It is required to understand the real meaning behind these paradoxical symbols because it is dangerous to misread the highly symbolic language. A warning has been given in Chāndogyopaniṣad 1.12.

In the third chapter, the author rightly discusses the historian view that according to the social development, man became much civilized from the savage conditions, hence, originally the animal sacrifice was real and the symbolic enactment came later. But in *Ṛgveda* there is a fully developed system of symbolic sacrifice, so it cannot be thought that in India in religious sacrifices, there was a real animal slaughter to offer the oblations, and abstractness came later as the sense of benevolence developed. The author proves it giving many references from *Atharvaveda, Śatapathabrāhmaṇa, Aitareyabrāhmaṇa, Śrauta Sūtras,Baudāhyana* and *Aupamanyava* etc. and *Mahābhārata*. Besides, in *Chāndogyopaniṣad* referring to the *Savanas* of the sun, seasons, the worlds and *Prāṇa* etc. the five movements of harmonious tunes of the singer are personified as five animals in the sacrifice. Thus, the seizing of animals was the holding of five movements of a *Savana*.

In addition, the sky was considered as zoo of animals. There are many metaphorical stories about the movements of stars, constellations, zodiacs and other luminaries in the sky. They all are named as animals, and human characters of mythology. Their rising and setting was taken as an offering in a great sacrificial ceremony of days, nights, years, months, seasons etc.

Vedic altar was designed on the basis of astronomical numbers related to the reconciliation of the lunar and solar years and the rites were marked as the passage of time. The fire altars symbolized the universe and three types represented the earth, space (*Antarikṣa*) and sky

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(*Dyuloka*). The author has clarified the relations of astronomical time divisions with the altars giving required diagrams in the fourth chapter.

In the fifth chapter, he has discussed about the rites of Aśvamedha yajña. The five great sacrifices were to be performed, daily by all people. The development of this systematic sacrifice to the royal sacrifices is explained in *Aitareyabrāhmaṇa*. The three special ceremonies developed first to consecrate the king, were called *Rājasūya*, second to rejuvenate the king was *Vājapeya* and the third to establish the power of the king was *Aśvamedha*.

The consecrated king performed this sacrifice with his four queens and appointed priests to perform it systematically. In this sacrifice, the horse represented the sun and time. To explain the significance of ritual formulae the author has referred to *Śatapthabrāhmaṇa* (11.2.3). The sacrifice, by confronting the questions of the nature of time, as symbolized in the image of horse, provides a path to the glory of the king and his subjects.

After that, the author explains the rites of quietening the horse, Brahmodaya and gifts giving. In quietening the horse, the setting of the sun and the resting of the performers is narrated in mythological metaphor. In Brahmodaya – philosophical discussions were to be performed in two sessions. At the end of the ritual gifts were given to the priests and all other sections of the society, as the gifts bind the participants in a social embrace.

In sixth chapter, it is obligatory for the king to be careful towards domestic animals, but it is not possible without the forests as the beasts living in them, so he should equally care them also. The domestic animals represent the rising movements of the *Savanas* and the horse, an animal who straddles both the worlds of the heaven and earth i.e. sun.

The ritual of *Aśvamedha* also makes the balance between the king and his councillors. They represent the body and the spirit, the earth and the sky. Though, the two are fundamentally apart but cannot exist apart from each other. Thus, the king should have the balance between his family and outsiders, priests, charioteers, wife and the brothers, royalty and common man, urban and rural environment, domestic and wild life etc. In the last, he concludes that the *Aśvamedha* rite is the ritual sacrifice of the sun (time) to regenerate it. Through the symbolism of the horse, men should understand about the sacrifice of the inner and outer Aśva. On the basis of the description of Brāhmaṇagranthas and other

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scriptures the chronology of the rite can be divided as the constellations differ in every 1000 years of time. Explaining the rites as a universal one the author propounds that the animals sacrificed in this ritual are real or icons or they may be the various movements of the *Savana*. They are also the stars in the firmament of the inner and the outer skies. The *Aśvamedha* may be considered, as a simultaneous enactment of the various levels or by the simplest iconic or verbal descriptions.

Thus, Prof. Kak has explained the ritual that it represents a cosmic phenomena, in which the horse symbolizes the sun and the rites time cycle. On the basis of Astronomy, Mythology, Symbolism and Paradoxical narratives he has successfully tried to explain an important ritual in the right Indian context with scriptural and etymological evidences.

The book is finely and beautifully edited and published, will be helpful to the readers interested to know about the mystic, cultural and scientific approach of ancient Indian rituals.

Indu Sharma

PANINI AND CHOMSKY, Ed. by Dr. Meera Chakravarty and E.N. Srinivasan, Pub. P.C. Department of Sanskrit, Bangalore University, Bangalore, 1999-2000, pp. 151. Price not mentioned.

The monograph contains the proceedings of the National Seminar, held at University of Bangalore to have a comparative study of the two great Grammarians- Pāṇini and Chomsky. Twenty Research papers were presented – five in English and fifteen in Sanskrit. All the participants are famous scholars in their fields.

Pāṇini is a great author of *Aṣṭādhyāyī*, an important and authentic work on Sanskrit Grammar. He has delineated deeply on every aspect of the language and has given a standard form of the language, which was the medium of expression at that time. Phonetics, etymological construction of the words, roots, cases, prefixes, suffixes and syntactic structure of sentence etc. have been considered elaborately and scientifically about more than 2000 years ago. Now a days, a Russian Grammarian Chomsky in his *'Transformational Grammar'* has successfully tried to study the syntactic structure of all the languages of the world.

Though the grammar of Pāṇini is considered, as word oriented and of Chomsky, structure oriented, but there are much similarities in the

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approach of both the grammarians, though separated far in time and space.

The Kārakas (case endings) of Pāṇini, at the deeper syntactic level, have a coherence that cannot be comprehended if we regard the case forms as mere morphological derivations. They give us the rules for their derivation from the same structure, which can be described as transformational. Hence, Chomsky is closer to Pāṇini than other contemporary European grammarians.

All the scholars have expressed their views, comparing the views and findings of the two grammarians, which show a new point of view and impose the readers of linguistics to have a deep study of the subject.

All the essays have been edited and published as a useful collection, though there are many printing mistakes, which may be corrected in the next edition.

Indu Sharma

ŚRĪMADBHAGAVAD-GITĀ : Chapter one, Interpreted in English Verse by Shibaram Debarao Ubhayaker, 15 Palace Road, Bangalore 560052, 1990, pp. 56, Price : Not mentioned.

The book under review is a unique contribution of the interpreter to the Indian civilization and culture as it comes out to prove to be a sincere and dedicated effort to popularize the Indian values of life in the world to that neither knows Sanskrit nor Hindi. Śrī. Shibaram Debarao Ubhayaker has truly added a new feather to the cap of popularity of *Śrīmadbhagavadgītā* by having successfully attempted to interpret its first chapter in English verse. This chapter is known as Arjuna's *Viṣāda Yoga*. English, interpretation is sufficiently simple and sensuous. The writer has put his heart and soul in this effort as the book contains the original text in Devanāgarī script reproduced in Roman script and then translated in prose whereas the final translation in verse is available in the last. The simplicity of language makes the verse intelligible even to the people of common depth. Description is so vivid that it is capable of getting itself inscribed on the screen of the readers' heart. Each and every verse has been handled in a beautiful and sincere manner. Such attempts are really rare, and Śrī. Shibaram Debarao Ubhayaker deserves all praise for his sincere attempt to justify the relevance of this precious sermon in the present age.

Indu Sharma

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ABRAHMAṆYAM — TRĀHI MĀM by Jitendra Kumar Tripathi, Pub. Manoyoga, C-24 Kaj Road, Mahanagar Vistara, Lucknow-226006, 2000, pp. 1-204, Price : Rs. 175.

Abrahmaṇyam Trāhī Mām written by Jitendra Kumar Tripathi, published by Manoyoga comes out to be a sincere and unique effort put in for the revival of the lost grandeour of Sanskrit. It renders many misconceptions about Sanskrit untenable. The writer has left no stone unturned to prove that Sanskrit is neither a dead language nor difficult to learn. He has dealt with the subject in hand in a superb manner. The book opens with appropriate answers to the questions like 'What is Sanskrit'? 'What is language'? and 'What is Mothertongue'? In fact, he has presented before the reader the brief but vivid account of the problems faced by the persons who are dedicated to popularize Sanskrit. It also contains an account of the efforts put in by Manoyoga for the safety of interest for the Sanskrit speaking people. The society has left no stone unturned to safeguard the interest of the Sanskrit speaking masses but has failed to receive the expected response.

The writer has also brought home to the readers the variations in the number of Sanskrit speaking people on the basis of census held from time to time. He is pained to express that all the efforts put in by Manoyoga have ended in smoke. Even then, he admits that the struggle has loosened but not ended. Various tables showing the fluctuation in the number of Sanskrit speaking people as shown in different censuses held from time to time prove to be a special feature of the book. In addition, it also reproduces various letters written by Manoyoga for the safeguard of the interests of the Sanskrit-speaking people to various authorities including Governor of U.P. and Vidhan Sabha of U.P. Finally the writer makes us aware of our duty towards the revival of the lost grandeour of this language. The book is sure to prove a writing on the wall for the administration and the public alike. It will definitely fulfill its purpose, i.e. it must secure the interests of the Sanskrit-speaking people on national and international level.

In a nutshell, *Abrahmaṇyam Trāhī Mām* proves to be a factual, relevant, authentic and constructive presentation. It is the self-evident proof of the writer's sincere dedication to the language as it presents before us the real account of his deep and vast study. The title page symbolizes the contents. Get up of the book is also appreciable.

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SELECTIONS FROM THE MAHĀBHĀRATA: Reaffirming Gītā's Call for the Good of All by Satya P. Agarwal, Pub. Urmila Agarwal, 11293, Ridermark Row, Columbia, Maryland 21044, U.S.A., Distributors – Motilal Banarsidass, Delhi-7, 2002, pp. XVII+298, Price Rs. 395/-

This is a very welcome selection of important socio-religious teachings of *Mahābhārata* by a visilant and vibrant scholar and is very useful for an ordinary reader as well as for a scholar. The author collects verses from all important episodes with simple English translation. The Sanskrit text has been given in Roman.

The author, for his convenience, at the first stage, has classified *Mahābhārata* into two broad categories, viz. (i) accounts or tales of the long conflict between the Pāṇḍavas and the Kauravas and (ii) dialogues or talks on issues of *dharma*. *Dharma* has been explained on the basis of *Mahābhārata* as principles and practices that held the society together. Contrary to the popular impression that tales of conflict constitute the bulk of *Mahābhārata* the author has clarified that more than half of this epic is devoted to talks on issues of *dharma*. Author's emphasis is to highlight the socio-religious messages of the epic and thus he has summarized the war-portion in a section (pp. 4-11) of part-I of this book and rest of the book has been devoted to talks, dialogues and episodes on socio-religious messages. In the latter portion of part-I the author has summarized and collected the important topics relating to *dharma* and these have been elaborated in the part-II dividing them into 18 and collecting 700 verses from *Mahābhārata* excluding those relate to that of *Bhagavadgītā*. Eighteen topics are — (1) Śakuntalā, Nahuṣa and Yayāti – Three of the Famous Ancestors of the Pāṇḍavas (pp. 29-38); (2) Glorification of Sacrifices Made by Śivi and Dadhīci (pp. 39-48); (3) *Vyādha-Gītā*- How Butcher Taught a Brahmin (pp. 49-60); (4) Story of Aśvapati and Sāvitrī (pp. 61-72); (5) Dialogue between Yakṣa and Yudhiṣṭhira (pp. 73-96); (6) Vidura-Nīti —Vidura's advice to Dhṛtarāṣṭra (pp. 97-104); (7) Teachings of Ṛṣi Sanat-Sujāta (pp. 105-112); (8) Lord Kṛṣṇa's plea to Kauravas for Averting War (pp. 113-122); (9) Vidulā's Portrayal of Life's Dilemma that has Appealed to Scholars in Many Countries (pp. 123-132); (10) Various Gītās included in Śānti-Parva (pp. 133-142); (11) Dialogue between Tulādhāra and Jājali (pp. 143-152); (12) Nārāyaṇīya Dharma (pp. 153-162); (13) Two Dialogues of Janaka –

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One with Saintly Woman Sulabhā and Another with His Wife (pp. 163-174); (14) Two More Stories from Śānti-Parva Condemning Animal Sacrifice (pp. 175-184); (15) How Monster was Won Over by Ahiṃsā (pp. 185-194); (16) Anuśāsana-Parva's plea for Extending Ahimsā to Include Vegetarian Food (pp. 195-202); (17) Anu-Gītā and Kāma-Gītā — Follow up of *Bhagavadgītā* (pp. 203-220); (18) Yudhiṣṭhira's Refusal to Enter Heaven without the Dog who had Walked Behind him (pp. 221-223). In this way, the author has picked up the most important and famous socio-religious episodes of *Mahābhārata* in the second part of this book.

The third and the final part is devoted to establish a definite linkage between the message of *Gītā* and that of rest of *Mahābhārata* text and has conclusively ascertained the *Gītā* supportive role of *Mahābhārata* by collecting relevant verses alongwith their simple translation. This part has been divided in two chapters. First is 'Ten points of *Gītā* 's call for the Good of All' (pp. 237-258) and the second is – 'How *Mahābhārata* supports *Gitā*'s call for the Good of All' (pp. 259-287). The author has summarized the central essence of *Gītā* in his another work in less than one hundred verses. In the same manner, he wanted to abridge *Mahābhārata* text by picking up the most important verses, which are devoted to a commonly accepted statement —'the good of all'. Author is fulfilling here a well-cherished noble goal to present a socio-spiritual approach to life's problems particularly in the context of the conflict-ridden society of today. Author has suggested ten key words or phrases (p. 241), that play an important role in conveying the essence of *Gītā*'s message of the 'Good of All'. These are:

(1) *Dharma* that unites-*avibhaktam vibhakteṣu*; (2) God's work— *mat-karma*; (3) Service spontaneously rendered by saints— *yogārūḍhā-vṛtti*; (4) Adapting religious practice to changing needs — *deśa-kāla-pātra*; (5) Doing good to all beings — *sarvabhūtahitam*; (6) Good of the world — *lokasaṃgraha*; (7) Going beyond minenness and egotism — *nirmamo nirahaṅkāraḥ*; (8) Even-minded vision — *Samadṛṣṭi*; (9) Not to succumb to forces of evil — *āsurī sampat*; (10) Promote virtues — *daivī sampat*. These points have been elaborated by giving text of verses from *Gītā* and in the next chapters, these have been supported by the verses of *Mahābhārata*. The importance of these points is self-proven and self-

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spoken. In this way, this book is a remarkable collection and must be consulted by all the human beings for the welfare of self and society.

While going through the book some misprints have been noticed and being pointed out here so that these may be corrected in subsequent editions – Page. line : Incorrect > correct =
9.9: *Dṛṣṭdyumna* > *Dhṛṣṭadyumna*; 16.20 : *dharmāsca* > *dharmāśca*; 41.5: *veda* > *vedā*; 41.7: *Prādāh* > *Prādāḥ* : I.197.8 >III.197.8; 42.37: *kathancit* > *kathañcit*; 50.30: *dharanī-* > *dharaṇī-*; 54.10: *śiṣtā-* > *śiṣṭā-*; 54.18: *śiṣta-* > *śiṣṭa-*; 58.32 : *samśayaḥ* > *saṃśayaḥ*; 59.17 : *kṛtānjali* > *kṛtāñjali-*; 62.23 : *nāmāsyās* > *nāmāsyāś*; 64.37 : *sannyas-*> *saṅnyas-*; 67.9: *sāvitrī* > *sāvitri*; 67.17 : *sūlai-*>*śūlai-*; 70.15: *-angane*> *-aṅgane*; 71.7 : *-āgatāḥ* > - *āgatā*; 83.17 : *lokham* > *lobhaṃ*; 84.19 : *sangāt* > *saṅgāt*; 87.33 : - *rakṣanam* > *-rakṣaṇam*; 89.17 : *sangamaḥ* > *saṅgamaḥ*; 89.30 : *-akincanaṃ* > *-akiñcanaṃ;* 92.19 : *pancame-* > *pañcame-*; 92.33 : *guhāyām* > *guhāyāṃ*; 93.12 : *-ghattanena* >*-ghaṭṭanena*; 99.9 : *sanghaśaḥ* > *saṅghaśaḥ*; 99.16 : *-anvitaṃ* > *-anvitam*; 101.6 : *dvitīyaṃ* > *dvitīyam*; 101.32 : *-vidhaṃ* > *-vidham*; 102.21 : *-bhūtānāṃ* > - *bhūtānām*; 102.22 : *sukhāvahaṃ* > *sukhāvaham*; 103.19 : *kincid-* > *kiñcid-*; 105.12 : - *vrataṃ* > *-vratam*; 107.13 : *-cakṣaṇaṃ* > *cakṣaṇam*; 107.22 : *-mānaṃ* > *-mānam;* 108.7 : *cainaiṃ* > *cainaṃ;* 108.23 : *-hitaṃ* > *-hitam*; 135.18: *pingalā*>*piṅgalā*; 135.19: *sāraṇg-* > *sāraṅg-*; 166.20: *-sanginā* > - *saṅginā*; 166.27: *yastaśnet* > *yastakṣet*; 166.34 & 167.10: *-kāncanaḥ* > - *kāñcanaḥ*; 167.13: *kamaṇḍaluṃ* > *kamaṇḍalum*; 281.13 : *nṛśāmsāni* > *nṛśaṃsāni*; 281.29 : *naśanam-* > *nāśanam-*. Most of them relate to diacritical marks and are not disturbing the reader in any way. The author has adopted American version of spellings, e.g. favorite (p.16) and behavior (p.99) etc. Author's purpose, plan and scope of this selection is to identify those verses of the *Mahābhārata* which support *Bhagavadgītā*'s call for the good of all which can be said in other words – '*sarvajanahitāya*' and '*sarvajanasukhāya-*' and also '*sarve bhavantu sukhinaḥ*' Gita-press, Gorakhpur edition has been used instead of critical edition of Bhandarkar Oriental Research Institute, Pune. Use of the vulgate edition has not made much difference for this populist collection.

In this way, it is a marvellous selection picked up from gigantic text of *Mahābhārata*. Most of the socio-religious topics have been nicely and precisely given alongwith their simple translation by incorporating

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most important verses forming ninety percent portion of the book. Simple introduction and conclusions respectively at the beginning and in the end of the topics are added. Foot-notes of all the chapters are given at one place in the end (pp. 289-293). Index (pp. 295-298) is an extra feature.

Get up of the book is impressive and printing is attractive. Price is within the reach of common reader.

Ranvir Singh

EDUCATION IN ANCIENT INDIA by Mitali Chatterjee, Pub. D.K. Printworld (P) Ltd. New Delhi, 1999, pp. xii+303, Price Rs. 380/-.

This work is an attempt to evaluate the education system of the Gupta age. Distributed in six chapters it would certainly help the reader to think over the academic atmosphere created in India several centuries back. The first chapter (pp. 1-10) – 'India in the Gupta Age'— presents an account of the prominent Sanskrit works written and revised in this period. The second chapter (pp. 11-115) – 'Education in the Purāṇa and Smṛti Literature' – puts forth an elaborate study of the educational system revealed in the texts of selected Purāṇas and Smṛti literature. Four among the Mahāpurāṇas, viz. *Mārkaṇḍeya*, *Matsya*, *Vāyu*, *Viṣṇu* and one from Upa-purāṇas, viz. *Viṣṇudharmottara* are said to be composed during Gupta period and the present study have extracted information from these texts. The Smṛtis of Manu and Yājñavalkya are also perused. Some elements of education discussed in Kauṭilya's *Arthaśāstra* and Kamandaka's *Nītiśāstra* have also been picked up. Third chapter (pp. 117-160) – 'Education in Sanskrit Kāvyas, Dramas and some other Minor Works'- takes matter from classical Sanskrit works that are ascribed to Gupta age. The works of Kumāradāsa and Viśākhadatta have also been taken up and effective education pattern of that period has been detected. To show the expansion and inheritance of a highly advanced system of education from the age of the Guptas to the centuries followed, the works of Bāṇabhaṭṭa and Bhāravi are also taken into consideration alongwith *Āryabhaṭīya* and *Bṛhat-Saṃhitā*.

The next chapter (pp. 161-228) –'Education in Buddhist and Jaina Literature'— very briefly deals with the works of Pāli and Prakrit related to Buddhism and Jainism composed during the relevant centuries.

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Related data from Fa-hian, a Chinese traveller, who visited India in the first quarter of the fifth century A.D. and other foreign travellers who visited India in the relevant period are also taken. The fifth chapter (pp. 229-245) has discussed the matter available in the Sanskrit inscriptions of Gupta age. In the conclusion (pp. 247-65) the general trends of Education in Gupta India and its legacy in the Educational system prevalent in modern age has been taken into account. The author has propounded that the then society of Gupta age had a sound education Philosophy which was simultaneously practical, comprehensive and suited to the varying educational needs of both sexes. The education system was based on experience and observation and it anticipated some of the fundamentals of the education theories of modern age. The ancient Indians of Gupta age also realized the importance of library. In Nalanda, there was a nine-storeyed building called Ratnodadhi where the library was located and it was considered to be the largest in India at that time. It is really surprising that books of this library were classified and arranged according to the subject order. Besides regular study of different disciplines, there was popularity of listening to the great Epics and Purāṇas also.

The present work has given an experience of very refreshing reading and has thrown light on the important and less discovered topic. It has also established the richness and continuity of Indian culture. The author and publishers deserve congrates.

Get-up is very impressive and printing very good.

Ranvir Singh

A STUDY OF THE BHAGAVATĪSŪTRA – A Chronological Analysis by Suzuko Ohira, Pub. Prakrit Text Society, Ahemdabad Under Prakrit Text Series: Vol. XXXIII, 1994, Price Rs. 130/-.

The *Bhagavatīsūtra* is the fifth *aṅga* of the Śvetāmbara canon. The text has been consulted as a source for the study of early Jaina philosophy and religion. It reached to the present form in the course of many centuries. Its growth coincided with the period of Śvetāmbara canon in its entirety. The text of *Bhagavatīsūtra* has been studied by different scholars such as W. Schubring, A. Weber, J. Deleu, B. Bhatt etc. from different point of view.

The present monograph by Suzuko Ohira is concerned with the search for nucleus of the text alone, a total of 19 chapters containing 700

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sūtras. This work is a systematic study from the historical point of view. She has assigned each individual sūtra to its period. Her style is concise and devoid of unnecessary details of quotations and translations. This study by Ohira is mainly concerned with history of doctrinal material related to the field of philosophy of nature and soteriology (i-iii) as pointed out by Klaus Bruhn and Klaus Butzenberger in their learned Foreword to the monograph. In this text we find the development of typical Jaina doctrinal system of *jīva-ajīva* which distinguished the Jaina school of thoughts from the other philosophical schools.

This study was undertaken by Dr. Ohira in close consultation with Pt. Dalsukh D. Malvania of the L.D. Institute of Indology in Ahemdabad reflecting the co-operation of scholars from Japan and India.

The monograph contains four chapters which deal with canonical stages — a chronological survey of the canonical text, text construction of the *Bhagavatīsūtra* I-XX, text analysis (cosmology, astronomy, mythology), *ajīva* (Pudgala, Pañcāsti (kayan-cum-Addhāsamya), *Jīva* (class of Beings, Nature of *Jīva*), ethical problems (action, ethics) and conduct (general conduct, ascetic conduct, lay conduct) and rebirth and liberation, karma (nature and mechanism, bandha, karma prakrits, vedanā and nirjarā, Jaina church (Mahāvīra and related persons, Tīrthaṅkaras) and conclusion. Three appendixes deal with notes, bibliography and Dharma-Adharma respectively. At the end sūtra index (pp. 255-61) and general index (pp. 262-76) is also given.

As concluded by Ohira "The Bhagavatī as it stands offers a panoramic record of the Jaina theoretician system of thought" developed during the canonical period once they entered the stage of theorization, and this prepared the direction of thought developed in the post canonical period. Its value in the Jaina canonical literature becomes at once obvious if we would imagine about the absence of the Bhagavatī which is a treasure house of key texts pertaining to the evaluation and development of an important concept of *jīva, ajīva*."

The pattern set by Ohira in tracing the evolution of thoughts contained in an ancient text (having old and new material) can be fruitfully utilized in the study of other texts of the Brahmanical Jaina and Buddhist religions.

S.P. Shukla

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KARMA AND REINCARNATION by Swami Muni Narayana Prasad, Pub. D.K. Printworld (P) Ltd., New Delhi, 1994, Price Rs. 50/-

The present work is a monograph written by Swami Muni Narayana Prasad. It deals with the problem of Karma and Reincarnation of souls in Vedantic perspective.

There is only one Absolute Reality, which is imperishable and all-pervading. It transforms itself creatively. The creative urge in the Reality which causes the constant emergence of new forms is called 'Karma'. This 'Karma' does not belong to any individual. Manifested forms emerge and re-emerge incessantly as a result of the creative urge. The imperishable Reality (The Brahman) continues to exit in and through all these transformations, just as gold continues to exit in and through the various forms of ornaments into which it is shaped.

There are two types of persons: jñānins (wise persons) and ajñānins (ignorant persons). Those who know this Reality in its true sense are jñānins. They see themselves as not different from the imperishable Reality and they understand very well, "I am that Reality which was never born and will never die." The problem, "what will happen after death?" does not occur to them.

But the ajñānins (ignorant persons) are those who are not aware of the Absolute Reality. They take the ever-changing world as reality. Each one of the manifested forms in this world has an emergence and disappearance. They consider the former to be birth and the latter to be death. So the basic question which arises in their mind and puzzles them constantly is "what will happen to the souls after death?" because they do not understand and realize that they are not different from the ultimate Reality. This problem gives rise to the theory of 'Action and its result'. Almost all the systems of Indian philosophy including Buddhism have accepted the 'Karma-phala' theory according to which, the nature of the next birth depends on the merits and demerits of one's action in the present life. Those who have performed meritorious action more, they follow the path of *deva-yāna* and enjoy a higher life after re-incarnation; but those who have much more demerits in their account, have to tread upon *pitṛ-yāna* and have to face bad results of their bad actions of the previous life.

All this has been discussed and elaborated by the learned scholar in this book on the basis of old Śāstras. He has given the quotations and

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examples from Vedas, Brāhmaṇas, Upaniṣads and also from *Gītā*. In fact, *Gītā* had been a guiding light to the author throughout this endeavour. It is hoped and believed, that this, small but very valuable work of Swamiji will show the path of Reality to those who are really in search of it.

Vijay Rani

THE GANGES IN MYTH AND HISTORY, by Steven G. Dorian, Pub. Motilal Banarsidass, 2001, Delhi-7, pp. XVII+219, Price: Rs. 195/-

The author has made a comprehensive and comparative study of River Ganga and has discovered about its physical, geographical, mythological and social aspects with archeological evidences established with the travel narrations of foreign travellers. Moreover, he has added about 46 photographs and 6 maps to give exactness to his conclusions.

Being a convinced devotee of goddess Ganga, he came to India, travelled with river's course of flow from its source, Gangottari, surrounded by the snow-clad peaks of Himalayas upto Bay of Bengal where it merged into the sea. He lived with the people living on the banks of the holy river, paid homage to the various gods in the temples on the sides of it and felt with the feelings of its devotees. Hence, an emotional touch and poetical flavour can be seen in his descriptions.

In the first chapter, he describes about the source of the river, Gaṅgā and its tributaries, Alakanandā and Bhāgīrathī. Alakanandā comes down with the waters of the glaciers at Nara and Nārāyaṇa peaks, standing high on the both sides of Badrinatha temple and of the magnificent fall of Vasudhārā near Mānā village. At Devaprayāga it embraces Bhāgīrathī, which comes down from Gangottarī glacier through Gomukha temple and thick jungles and gorges of Gadhawal along both sides of it. At last it descends from the mountains near Haridwar and then flows in the plains of Utter Pradesh, Bihar and Bengal.

In the second chapter, he deals with the mythological story about the descend of Goddess Gaṅgā from heaven to Earth and then to Pātālaloka. The story of king, Sagar and his sixty thousand sons, who were turned to ashes by the fire of wrath of Kapil Muni, who sat in meditation near his hermitage. On the request of Bhagiratha Gaṅgā came down from heaven to give solace to their souls and release them from the bondage of sin, which they have made by abusing a holyman, Kapil

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Muni. The story is very popular in whole of India from Kashmir in the north to Kanyakumari in the south and from Asam in the East to Afghanistan in the west. The author has given about eleven figures and photographs expressing the faith and feelings of the people of India.

In third chapter, the author comes to the anthropological and sociological aspects of the river in the life of Indians. Here he describes it as a legacy of Indus. On the lines of western scholars of history, he also takes up case of Aryan migration from west to east. First they came on the river Indus and by and by crossed the five rivers of Panjab, came to the banks of Saraswati, where they expressed their thoughts and emotions in the form of Vedic poems, collected in *Ṛgveda*.

In the fourth chapter, he describes them as pastoral people, and busy in the search of new and rich pastures. They migrated eastward and found the fertile plains of Gaṅgā. For deciding the period of Aryan migration and the composition of Vedas he had followed the evidences of archaeological findings in Harappa and Moenjodaro and their interpretation by the anthropologists and sociological historians. He has ignored the literary and astronomical evidences given by Jacobi, Tilak and Avinash Chandra Das etc.

In the fifth chapter, the author delineates upon the myth of Saraswati. How and when the Saraswati lost his flow, how myth of Triveṇī developed and ended at Prayaga (Allahabad), how some sacred fairs came into practice at the Holi place of the meeting of three rivers. The author quotes *Mahābhārata* about Prayaga, where it is narrated as the foremost of all *tīrthas* in the three worlds.

In the sixth chapter, the author compares the legends of Ganga and Artemis. Ganga appears as a triple goddess, flowing in three regions or three directions. It represents the ideas of space, time and immortality. In the classical world also the idea of triple goddess figures prominently. Ganga in heaven is Mandākinī, on earth it is Bhāgīrathī and in below it is Pātāla Gaṅgā or Bhagawatī. This triple form of the river is depicted in sculptures found on the walls of Elephanta caves. In western mythology river Artemis is not so holi. Gaṅgā is acknowledged as a source of creation and abundance but the Artemis is though associated with birth but herself is virgin. In lower world its image is projected as dark enveloping. Yet, both goddesses are considered to be the children of the mountains, but Gaṅgā is more celestial than Artemis. The author thinks that Aryans could not dominate in the Ganges valley but were absorbed

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by the aborigines, as the society, previously existing was an advanced society. The synthesis of both cultures was completed by the sixth century B.C. at the time of the rise of Buddhism.

In seventh chapter, he propounds that the amalgamation of Aryan and indigenous world became complete and a new vision towards the life developed, which can be seen in Upaniṣadic literature. Concept of one *Brahma* began and it was considered that *Saṃsāra*, the animal and material world born out of that one unit. This new cultural standard began to dominate. Ganga-Yamuna-Doaba, was regarded as Āryāvarta, the home of Aryan civilization and that was taken as an ideal for others. The trade and travelling through the waters of Gaṅgā began and in the peaceful atmosphere classical Philosophy, Literature, Arts, Sculpture etc. developed.

In eighth Chapter, the learned author gives the detailed idea of the rise of Gangetic Civilization. The great empires of Maurya, Shunga and Gupta dynasties worked for the upliftment of the people and the people under good administration developed artistic tastes and activities, due to which Gaṅgā and Śiva became prominent in temples. This development is given in the ninth chapter, "Ganga, Śiva and the Hindu Temple". The image of Gaṅgā became popular in Indian art. The author has given about twenty photographs and plates to show the images of Gaṅgā found in all parts of India.

Eleventh chapter says about the Ganges in Bengal as in Bengal it is called by many names – Padma, Bhagirathi etc. It affects the life of Bengal by floods and irrigation water also, hence it is called the river of life, there. Many poets and elite literates have written poems and articles about Gaṅgā. In the last chapter, the author has given an authentic narration of the knowledge about Gaṅgā in western countries. He dealt this point historically and produced the facts from the writings of the western travellers who came to India in ancient times.

The author has taken pains to collect the facts from every possible source to give authentic information regarding the holy river Gaṅgā. His style, language and critical intelligence make the book interesting, informative and piece of classical standard.

The book is nicely edited and finely published. It attracts the reader to know many interesting facts about Ganges and the development of ancient Indian culture.

Kailash Chandra Vidyalankar

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KARMA : RHYTHMIC RETURN TO HARMONY, Ed. by V. Hanson, R. Stewart and S. Nicholson, Pub. Motilal Banarsidass, Delhi, 2001, pp. XIX+291, Price Rs. 295/-

The collection of twenty five essays on Karma : the universal law of Harmony or the Rhythmic return to harmony is presented in five parts. (I) Understanding Karma — six essays. (II) Karma Principles in World Religions — five essays. (III) Karma Psychology and Astrology — four essays. (IV) Social dimensions of Karma — five essays. (V) Beyond Karma — five essays. All the authors are renowned intellectuals and deep thinkers of their fields and walks of life. Some of them are the scholars of Psychology, some of them are deeply studying the world religions, and others are journalists, economists, astrologers and some followers of the Jungian concept in human psychology. Thus, this anthology covers all aspects of Karma.

In the first essay Mr. Felix compares the fundamental aspects of Karma with the Newton's law of motion and shows how karma is a natural law with its subtle physics. He says that everyone in the world is affected by every individual action, as the whole world is affected by the firing of every gun, because all bodies, forces, actions and reactions interacting with one another.

Karma being an organic process, as the universe, is not created from isolated bits. It is a vast network of interconnections in all directions at all levels; it affects all human beings in some measure, one way or another. Whole of humanity is composed of individual lives intertwined and continually affecting each other.

According to Emerson, subtle qualities of Karma are like compensation seen throughout in the nature, in the interrelation of animals and elemental forces, especially in the lives of human beings.

Mrs. Smith, regarding Karma and Incarnation, proposes that the themes have been current and familiar in the East for many centuries but now introduced into the west permeated the thought of the world. She opines that the universe runs according to law, which is fundamental to all existences. Karma is the unerring law, which adjusts effect and cause on physical, mental and spiritual planes of beings. The root meaning of 'Karma' is action and that is involved in all manifestations. Karma gives back to every man, the actual consequences of his own action. Thus, Karma is the force that impels to Reincarnation, and is the destiny man wears for himself. Hence, the theories of Karma and incarnation present

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a scheme of law that can throw light on evolution and can make some sense of life and death.

Huxley's proposition regarding Karma theory may be understood that we pray to God 'Please be merciful and do not punish me for my sins', but according to Karma theory, God is not capable to be merciful. An individual has to get the punishment for his sins. Virtually the tree is known by its fruits: God is not mocked.

Mr. Pedersen says, "To those who have studied reincarnation as a doctrine essential to the theory of evolution, Karma is a most meaningful concept, as Karma, beginning with creation will control creation until the time arrives for the second Silence to return once more.

In the second part, there are five essays. The learned authors discuss about the Karmic theory in Buddhist, Hinduism, Integral Yoga developed by Aurobindo, Christianity and Kabbalistic mysticisms respectively. Jung follower of Freud, but afterwards influenced by Buddha and Hindu concepts and the idea of Karma and rebirth continued to play a central role in the development of Jung's thinking to the end of his life and interacting constantly with the Indian notion of Karma and Patañjali's yoga, slowly developed idea of archetype in transpersonal psychology. Harold Coward says, "Today, Karma theory is reaching out through the every widening circles of Transpersonal Psychology to diverse areas of modern psychology."

Woolger thinks that Karmic residues go from life to life as *vāsanās* or *saṃskāras*. In the context of past life memories, these are conceived as Psychic scars, which influence one's present life.

Mr. Stephen Arrayo explaining the relation of Karma and the Birth chart points out that according to the law of Karma life is a continuous experience and not limited to one incarnation. Hence, the Universal Law of Karma can be seen as a way of achieving and maintaining universal justice and equilibrium. In India Karmas are divided into three groups - *Prārabdha* (fate or destiny), *Kriyamāṇa* (being done in this life time) and *Sañcita* (accumulated reserve of Karmas, which are not active in this life).

The birth chart shows our general mind pattern, past conditioning, the mental impressions and patterns because of what we have thought and done in the past. These patterns or *Saṃskāras* not easily change. This is our destiny or fate, but an individual is free to think and to work also in this life. According to his new ideas, he works with a strong will-power, but destiny can create obstacles or it may pave

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an easy path. A man with a strong will crosses the obstacles and obtains his goal. Kig Greene gives an idea about the relation of Karma and fate found in western thoughts, focusing particularly on the place of astrology in this Karma theory.

In the fourth part Mr. Chapotin proposes that Karmic theory is based on the cause and effect, so whatsoever a person thinks, speaks and does has impact on his life, but there are some unmerited sufferings. When phenomenal disturbances, as — earthquakes, floods, accidental fires etc. happen and many persons and animals die, is it due to a man's fate? It seems that social or actions done by a mob are the cause of unmerited sufferings. William Metzer is of the opinion that in 'New Age' the Karmic concept is being applied to the individuals, so it is necessary to consider Karma and Dharma together, as Karma and Dharma interact in our life moment by moment. Our past experiences, thoughts and actions are called our Karma. Hence, Karma is the universal law of cause and effect. Mr. Lemkow further suggests that the fundamental function of Karmic process is to maintain balance and harmony in the world of science and society, as all the actions, which are happening in our midst, are dynamically intertwined. Mr. Alfred Taylor opines that our Karmic debts cannot be avoided or eliminated, as the scientific discoveries, which control some of the diseases, are the products of Karma. One's intentions help others, that is also a credit of his good actions. George Linton propounds that whenever a man endeavours to do some good work for the benefit of one society and cannot have success, is due to side blow of an unknown Karma. Until all humanity has reached perfection, the action and reaction of Karma will balance out the Karmic debts.

In the fifth part there are five articles of the great intellectuals, who have discussed the relation of Karma and Dharma and the possibility of understanding the principle of grace within the framework of Karmic-theory. There is much importance of purification, renunciation and detachment in the practice of yoga. At the end to move beyond the Karmic limitations, one should harmonize oneself with the rhythms of whole cosmos.

Hence, it is a very thought-provoking and informative collection of essays on an important aspect of human life and philosophy.

The book is nicely printed and published in paper-back with an attractive get up.

Vibha Aggarwal

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INFORMATION OF RESEARCH CONDUCTED/BEING CONDUCTED AT DIFFERENT UNIVERSITIES/INSTITUTIONS IN INDIA

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TITLES OF DOCTORAL THESIS

S.No.	Title of Thesis	Research Scholar	University	Year of Award
	I. ARCHAEOLOGY			
	Ph.D./D.Phil.(Degree Awarded)			
1.	Archaeology of Sirmour District, Himachal Pradesh.	Lalman	Chandigarh	1997
	Subjects on which Research is being conducted			
	Ph.D./D.Phil.			
2.	A Ceramic Study of Harappan Burials from North Gujrat.	Abhijit Majumdar	Baroda	
3.	A Cultural History of Dharwad District Based on Archaeological and Epigraphical Sources.	Ravindra Rambhat Joshi	Karnatak University Dharwad	
	II. ARTS AND CRAFTS			
	Ph.D./D.Phil. (Degrees Awarded)			
1.	Abhinaya Siddhānta : Eka Chikitsaka Abhyāsa : Bharatamuni te Peter Book.	Vinod Narayan Indurkar	Nagpur	1997
2.	South Indian Musical Instruments and their Counterparts in Northern India : An Analytical Study.	Ritu Chopra	Panjab University Chandigarh	1977
3.	The Female Deities of Ṛgveda Saṃhitā.	Shrimant Chattopadhyay	Burdwan	1998
4.	The Female Deities of Ṛk Saṃhitā	Shrimant Chattopadhyay	Burdwan	1998
5.	Kāmākhyā Temple: Its Origin, Religious Aspects and Economic Aspects.	Kali Prasad Goswami	Gauhati	1998
6.	The Devadāsī Art Form of Assam : A Critical Study.	Paban Bordoli	Gauhati	1999
7.	The Korean Dances and	Jeong Sock Lee	Pune	1999

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	Theory of Indian Yogic Dances.		

Subjects on which Research is being Conducted

Ph.D./ D.Phil.

8.	Concept of Dance in the Nāṭya Śāstra and Classical Indian Dance : A Comparative Study.	D.K. Paija	Saurashtra
9.	Woman in the Art of Ajanta.	Anupam	Chandigarh
10.	Rasa in Ancient Indian Sculpture (upto 12th century A,D.).	Wahengham Ibomcha Singh	Chandigarh

III. EPICS AND PURĀṆAS

Ph.D./D.Phil. (Degrees Awarded)

1.	Rāmāyaṇa Kāleena Ṛṣi Jīwana : Eka Adhyayana.	Rajeev Lochan Tripathi	R.D.V. Jabalpur	1997
2.	Religioun and Philosophy in Śiva Purāṇa: A Critical Study.	Keshavbhai Jayrambhai	North Gujrat Uni. Patan	1997
3.	Kālikā Purāṇa mein Dharma ane Darshan.	Radhaben Maganbhai Patel	North Gujrat Uni.Patan	1997
4.	Sun Cult in Bhaviṣyapurāṇa.	K. Vasantha	Uni.of Kerala Thiruvananth puram	1997
5.	Brahma Purāṇa kā Samīkṣātmaka Adhyayana.	Kamlesh	Delhi	1998
6.	Study of Astrology in Purāṇas.	Laxmi Narayana Sharma	Jammu	1999
7.	Vaiṣṇava Dharma ke Pariprekṣya men Srīmad-Bhāgavata kā Viṣleṣaṇātmaka Adhyayana.	Bhuvan Chander Pathak	Kumaun University Nanital	1999
8.	Vālīmīki Rāmāyaṇa ke Āloka men Bhagawān Śrī Rāma ke Jīvana-Darśana kā	Hari Om Mishra	Kumaun Uni. Nanital	1999

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	Samīkṣātmaka Adhyayana.			
9.	Purāṇon men Sṛṣṭi-Prakriyā: Eka Vivecana.	Raghu Nandan Kumar	Kumaun Uni. Nanital	1999
10.	Rājadharma as Described in the Mahābhārata.	Balaraj Singh	M.D.U. Rohtak	1999
11.	Rāmāyaṇa men Śiṣṭācāra kā Swarūpa.	Shiv Om Dube	Barkatullah Uni.,Bhopal	2000
12.	Śrimad Devī Bhāgawata ke Sūtron kā Viśiṣṭa Adhyayana.	Lambodar Jha	Skt. Uni. Darbhanga	2000
13.	Mahābhārata men Varṇita Dharmaśāstrīya Viṣaya : Eka Adhyayana.	Ashish Kumar Thakur	Skt. Uni. Darbhanga	2000
14.	Mahābhārata men Jyotiṣa viṣayon kā Pariśīlana.	Parshuram Sharma	Skt. Uni. Darbhanga	2000
15.	Mahābhārata evam Śrīmad-Bhāgawata mein Śrī Kṛṣṇa : Eka Tulanātmaka Adhyayana.	Sunita Sharma	G.K.Vishwa-vidyalaya Haridwar	2000
16.	Vālmīki Rāmāyaṇa men Upamāna Vidhānon kā Anuśilana.	Rupali Dube	D.A.V. Indore	2000
17.	Śrīmad Bhāgavata Mahā-purāṇa men Paryāvaraṇa Chetanā.	Arpan Shastri	D.A.V. Indore	2000
18.	Bhāmaha tathā Daṇḍī ke Viśeṣa Sandarbha men Agni Purāṇa ke Kāvyaśāstrīya Samīkṣā Siddhānta.	Archana Khampriya	R.D.V. Jabalpur	2000
19.	Vālmīki Rāmāyaṇa ke Āloka men Lakṣmaṇa kā Mulyāṅkana	Lala Ram Pandey	Kumaun Uni. Nanital	2000
20.	Mānasa Khaṇḍa Kā Bhaugolika tathā Sāṃskṛtika Paryālocana.	Yogendera Prasad Joshi	Kumaun Uni. Nanital	2000
21.	Gleanings from the	V.V. George	Pune	2000

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	Mahābhārata Philosophy.			
22.	Vālmīkīya Rāmāyaṇa men Mānavīya Saṃvedanā.	Kamlesh Prasad Pandey	A.P.S. Uni. Rewa	2000
23.	Sanskrit Purāṇon men Śiva kathā Eka Adhyayana : Śiva Purāṇa ke Viśeṣa Sandarbha men.	Ashutosh Shukla	A.P.S. Uni. Rewa	2000
24.	Vālmīkīya Rāmāyaṇa men Auṣadhīya Paudhe evam Paryāvaraṇa.	Umakant Dwivedi	A.P.S. Uni. Rewa	2000
25.	Ānanda Rāmāyaṇagata Dharma evam Saṃskṛiti kā Samīkṣātmaka Adhyayana.	Anita Dangwal	Shimla	2000
26.	Matsya Mahāpurāṇa Paryālocana.	Usha Devi	Garhwal Uni. Srinagar	2000
27.	Śrīmad Bhagavadgītā tathā Śrīmad Bhāgavata ke Kṛṣṇa-uddhava Saṃvāda kā Tulanātmaka Adhyayana.	Ghanshyam Dikshit	Vikram University Ujjain	2000
28.	Ancient Bhagavadgītā.	Vedavyas	Andhra Uni. Waltair	2000

. Subjects on which Research is being Conducted

Ph.D./D.Phil.

29.	Institution of Marriage in Mahābhārata.	Prajjvala A.K.	Calicut
30.	Jain Darśana ke Pariprekṣya men Ādipurāṇa kā Samīkṣātmaka Adhyayana.	Manju Bala	V.V.B. Hoshiarpur
31.	Mahābhārata men Abhivarṇita Rājya evam Unkī Surakṣā Vyavasthā.	Ramlocan Tripathi	R.D.V. Jabalpur
32.	Śrīmad Bhāgavata men Paryāvaraṇa.	Abhimanyu Mishra	R.D.V. Jabalpur
33.	Purāṇon men Narmadā Eka Adhyayana: Skandapurāṇa-varṇita Rekhākhaṇḍa ke	Divakar Tiwari	R.D.V. Jabalpur

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	Viśeṣa Sandarbha men.		
34.	Śrīmadbhagavadgītā men Prayukta Padon kā Viśleṣaṇātmaka Adhyayana.	Rajveer Arya	Kurukshetra
35.	Vaiṣṇava Purāṇon men Mṛtyu evam Paraloka.	Mahender Singh	Kurukshetra
36.	Śrīmadbhāgavatapurāṇa ke Kriyāpadon kā Viśleṣaṇātmaka Adhyayana.	Som Nath	Kurukshetra
37.	Śivapurāṇa ke Kriyāpadon kā Viśleṣaṇātmaka Adhyayana.	Rakesh Kumar	Kurukshetra
38.	Brahmapurāṇa ke Kriyā Padon kā Viśleṣaṇātmaka Adhyayana.	Parveen Kumar	Kurukshetra
39.	Paurāṇika Sāhitya men Durvāsā : Eka Adhyayana.	Dev Datt Sharma	Kurukshetra
40.	Matsya Purāṇa kā Sāṃskṛtika Adhyayana.	Radha Khandelwal	Kumaun Uni. Nainital
41.	Brahma Purāṇa kā Sāṃskṛtika Adhyayana.	Meenal Negi	Kumaun Uni. Nainital
42.	Śrīmadbhāgavatapurāṇa ke Sandarbha meṇ Kṛṣṇacarit kā Adhyayana.	Smita	Kumaun Uni. Nainital
43.	Śrīmad Devī-Bhāgavata Purāṇa ke Anusāra Śakti-svarūpa: Eka Vivecana.	Sneh Lata Chaube	Kumaun Uni. Nainital
44.	Ācārya Śrīrām Śarmā Praṇīta Prajñā Purāṇa kā Samīkṣātmaka Adhyayana.	Raghu Nath Singh	Kumaun Uni. Nainital
45.	Vālmīkīya Rāmāyaṇa men Loka Saṃskṛti : eka Vivecana.	Nandana Prasad	Kumaun Uni. Nainital
46.	Concept of Yuga in Purāṇa Literature.	Manorama M. Narke	Pune

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47.	Presentation of Sanskrit Drama in the Theatre.	L.N. Balsekar	Pune	
48.	Śrīmadbhāgavate Advaita-mata Pratiṣṭhā.	Dhoolipala Ramkrishna	Pune	

IV- EPIGRAPHY AND NUMISMATICS

D.Litt. (Degree Awarded)

1.	Bhāratīya Saṃskṛti ke Pariveśa men Sanskrit Abhilekhon kā Kāvyaśāstrīya Adhyayana.	Indira Jugran	Garwal Uni. Srinagar	1998

Ph.D./D.Phil. (Degree Awarded)

2.	Mainamati: Sanskrit Inscriptional and Archaelogical Study.	Bijoy Krishan Banik	Baroda	1999

Subjects on which Research is being Conducted

Ph.D./D.Phil.

3.	Chalcolithic Settlements in Bhogava and Surkha-Bhadar Valley.	Kiran Dimari	Baroda
4.	A Socio-cultural Study of The Chamba Inscriptions (circa 700 A.D.).	Ritu	Chandigarh
5.	Contribution of Sanskrit Inscription of the Study of Indian Culture with Reference to Inscription in Southern and Western India.	Mongkol Phra Khammoon	Pune
6.	Sanskrit Inscriptions in Śrīlaṅkā : A Critical Study.	Rev. Uttirwala Dhammaratna	Pune

V-GEOGRAPHY

Ph.D./D.Phil. (Degree Awarded)

1.	Spatial Organisation of Educational Facilities and Strategy for Planning in	Rajinder	M.D.U. Rohtak	1998

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Subjects on which Research is being Conducted

Ph.D./D.Phil.

2.	The Polluted Environment and Prehistoric Studies of Dhadhan Valley.	Saji Thomas	Baroda

VI- HISTORY

Ph.D./D.Phil. (Degrees Awarded)

1.	Administration and Economic Condition in Ancient India from Post-Harsha Period till the Advent of the Muslims.	Ajay Shanker Rajoo	Magadh Uni. Bodh Gaya	1997
2.	Prācīna Bhārata mein Saundaryānubhūti : Eka Aitihāsika Sarveksaṇa : Saindhava Sabhyatā se Guptottara Kāla taka.	Bina Kumari	Magadh Uni. Bodh Gaya	1997
3.	Working Woman of Ancient India (from the Earliest Time to c. 1200 A.D.).	Harsimaran Kaur	Chandigarh	1997
4.	Medieval Temples of Malkhed Region : A Cultural Study.	Malikarjun Devappa Kote	Karnataka Uni. Dharwad	1997
5.	Prācīna Bhārata mein Vāṇijya evam Vyāpāra kā Vivecanātmaka Adhyayana Prārambha se 600 Isvī taka.	Devender Kumar	G.K. Vishwavidyalya Haridwar	1997
6.	Place of Subordinate Rulers in the Kakatiya Polity.	R. Ganapathi	Osmania Uni. Hyderabad	1997
7.	Some Aspects of the History and Culture of Ancient Punjab and North West Frontier from the Achaemenian Occupation to the Fall of the Hunas.	Bhupinder Kaur	Kurukshetra	1997

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8.	Iron Age and Migrations in India upto A.D. 300.	Purushottam Nilkanth Phadke	Nagpur	1997
9.	Political Participation of Women in Ancient India.	Kamal Ashok Lohgaonkar	S.R.T.M.Uni. Nanded	1997
10.	Feminine Status in Ancient India: A Study with Special Reference of Kātyāyana, Pārāśara and Vyāsa Smṛties.	K. Gowri	Calicut	2000
11.	Mudrārākṣasa Evam Manusmṛti men Varṇita Rājanīti kī Tulanātmaka Samikṣā.	Eknath Chaudhary	Skt. Uni. Darbhanga	2000
12.	Manusmṛti evam Kauṭilya Arthaśāstra ke Sandarbha mein Sāmājika Rājanītika Vicāradhārā kā Adhyayana.	Mihir Kumar Mishra	Skt. Uni. Darbhanga	2000

Subjects on which Research is being Conducted
Ph.D./D.Phil.

13.	Iron Technology in Early Historic India : A Case Study of Gujarat.	Ambika B. Patel	Baroda
14.	An Art-Historical Study of the Mānsollāsa of Someśvara.	Tirthankar Bhattacharya	Chandigarh
15.	Purāṇon men Varṇita Sūryavaṃśīya Rājāon kā Aitihāsika Vivecana.	Indu Mati Devi	V.V.I. Hoshiarpur
16.	Purāṇon men Varṇita Chandravaṃśīya Rājāon kā Aitihāsika Nirūpaṇa..	Rajinder Kumar Sharma	V.V.I. Hoshiarpur
17.	Kalacurīkālīna Sanskrit Sāhitya men Nārī.	Asha Srivastva	R.D.V. Jabalpur
18.	Pūrva Madhyakālīna Uttara Bhārata men Kṛṣi (Lagabhaga- Sātavīn Īsvī	Dinesh Kumar	Kurukshetra

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	Śati se Lekara Bārahavīn Śati Īsvī Taka).		
19.	Mauryottara Kālīna Bhāratīya Samāj : Eka Adhyayana (Lagabhaga 200 Īsvī Pūrva se 300 Īsvī Taka).	Giani Ram	Kurukshetra
20.	Woman in Early Medieval North India : A Study (c. 7th Century A.D. to 12th Century A.D.)	Rajmal	Kurukshetra
21.	A Study of Ancient Urban Centres in Haryana (600 B.C. to A.D. 1200).	Sanjay Kumar	Kurukshetra
22.	Prācīna Bhārata men Striyoan ke Ārthika Adhikāra.	Sukhdev Singh	Kurukshetra
23.	Prācīna Bhāarata men Striyān: Eka Adhyayana (Lagabhaga 400 Īsā Pūrva se 400 Īsvī Taka).	Ved Kumar	Kurukshetra
24.	A Archaeo – Historical Study in North Haryana (From Earliest Times to 12th Century A.D.)	Yogeshwar Kumar	Kurukshetra
25.	The Aulikaras of the Central India – A Study.	Naval Kishore	Punjabi Uni. Patiala

VII- INDIA AND THE WORLD
Ph.D./D.Phil. (Degrees Awarded)

1.	Foreign Trade in India's Economic Growth : A Quantitative Analysis.	Ishwar Venkatraman Hedge	Karnatak Uni. Dharwad	1999
2.	A Critical Study of Piṇḍa Nivartana Nirdeśa Kārikā with Introduction, Notes and the Resolution of the Text from Tibetan into Sanskrit.	Negulei Ana Carmen	Pune	1999

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Subjects on which Research is being Conducted
Ph.D./D.Phil.

3.	Thai Musical Instruments Based on Archaeological and Other Related Sources from the Ancient to Medieval in Indian Context.	Sirirat Praptthong	Baroda	

VIII- LAW, POLITY AND ADMINISTRATION
Ph.D./D.Phil. (Degrees Awarded)

1.	Marital Violence in India	Mohammad Ashraf	Aligarh	1997
2.	A Legal Study of Services Under Consumer Protection Act 1986	Mamta Sharma	Bhopal	1997
3.	Accountablity of the Medical Profession : A Sociological Critique.	Aman Preet	Panjab Uni. Chandigarh	1997
4.	Civil Servant Security of Tenure and Social Account-ability.	Naval Kumar	Panjab Uni. Chandigarh	1997
5.	A Study of Polity in Purāṇas.	Srinivasa Sharma	OsmaniaUni. Hyderabad	1997
6.	Independence of Judiciary in India.	Nitya Rajan Dubey	R.D.V. Jabalpur	1997
7.	Kamandhikiya Nitisara men Vyakta Kamandha ke Rājanaītika Vicāra.	Rajiv Ratna Dwivedi	University of Bundelkhand Jhansi	1997
8.	Non-alignment - A Policy towards World Peace with Reference to Anekant.	Rajesh Kumar	J.V.B. Institute Ladnun.	1997
9.	The Fight against Corruption : A Challenge to the Indian Legal System.	P.N. Arun.	University of Kerala Karivattom	1997
10.	Compensation to Workman for Industrial Injuries.	Valsamma Paul	Cochin Univ. of Science & Technology Kochi	1997
11.	Prevention and Control of Prostitution: A Socio-Legal	P.D. Sebastian	Kurukshetra	1997

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	Study.			
12.	Concept of Socialism in the Constitution of India.	Ram Sanjiwan Singh	Bihar Uni. Muzafarpur	1997
13.	The Analytical Study of the Codified Hindu Laws and Public Opinion with Special Reference to their Non-Complianced Provisions.	N.R. Jani	Saurashtra Uni. Rajkot	1997
14.	Access to Justice to the Poor with Special Reference to Rewa District of Madhya Pradesh.	Rudra Prakash Rai	A.P.S. Uni. Rewa	1997
15.	Reservation Policy on Scheduled Castes : A Socio-legal Study with Reference to the Members of the Scheduled-castes in Solan District of Himachal Pradesh.	Surender Jaswal Singh	Shimla	1997
16.	The Development of Proprietary Rights of Women and their Impact on their Social Status.	Pratibha Devi	Chandigarh	1998

Subjects on which Research is being Conducted

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17.	Viduranīti and Thirukkural – An Analytical Approach.	Sujitha Kumari P.	Calicut
18.	Prācīna Bhārata men Sāīnya Vyavasthā - Āṭhavī Śati se Bārahvī Śati Taka.	Narander Singh	Kurukshetra
19.	Uttarī Bhārata men Nagara Praśāsana (Lagabhaga 600 Īsā Pūrva se 500 Īsvī Taka).	Nasib Singh	Kurukshetra
20.	Praśāsanika Saṃsthāen Sanskrit Śāstron ke Pariprakṣeya men.	Om Lata	Kumaun Uni. Nainital

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IX- LINGUISTICS AND GRAMMAR

D.Litt. (Degree Awarded)

1.	Varāhamihira Kṛta Vṛhat-saṃhitāya Viśiṣṭādhyayanam.	Dilip Kumar Jha	Skt. Uni. Darbhanga	1998

Ph.D./D.Phil. (Degrees Awarded)

2.	Ekadaśopaniṣad ke Kriyārūpa : Eka Bhāṣika Adhyayana.	Sunita	M.D.U. Rohtak	1997
3.	Kāśikāvṛtti Ṣaṣṭhādhyāyastha Padkṛtyon kā Vivechanātmaka Adhyayana.	Tejvir Singh	M.D.U. Rohtak	1997
4.	Linguistic Study of Gāṅgeya Mahākāvya.	Vishnu Datt Sharma	M.D.U. Rohtak	1997
5.	The Effect of Programmed Learning in Teaching of Sanskrit Kārakas : An Experimental Study.	Avatara K. Sharma	Rashtriya Sanskrit Vidyapeetha Tirupati	1997
6.	Yāska evam Pāṇini kā Tulanātmaka Adhyayana.	Mithilesh Kumar Dubey	Skt. Uni. Darbhanga	1998
7.	Panini's Treatment of Taddhitas and An Examination of its Commutability with Computer Programming.	Arvind Rana	M.D.U. Rohtak	1998
8.	Pāṇini-Bhojavyākaraṇayoḥ Tulanātmakam Adhyayanam.	Kishore Vaidya	Baroda	1999
9.	Vārtika-Pariprekṣye Kātyāyanasya Samikṣātmakam Adhyayanam.	Naresh Kumar Batra	Punjab Uni. Chandigarh	1999
10.	Kāśikā men Paṭhita Kārikāon kā Samikṣātmaka Adhyayana.	Anupama	Kurukshetra	1999
11.	Śabdabodha–Mīmāṃsā (Vyākaraṇaśāstra ke Viśeṣa Āloka men).	K.L. Chugh	Kurukshetra	1999
12.	Vaiyākaraṇasidhāntakaumudī - gata Samāsa-svara-karaṇa : Eka Samīkṣātmaka Adhyayana	Vidhya Gupta	Kurukshetra	1999

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13.	Vedic-chandasām Shanik-Kātyāyana-Sūtrayostulanātmakamanuśīlanam.	Rammuni Sharma	A.P.S. Uni., Rewa	1999
14.	Yukti-dīpikā: Eka Adhyayana.	Om Parkash	M.D.U. Rohtak	1999
15.	Pāṇīniya Vyākaraṇa ke Prakriyā-grantha : Eka Samīkṣātmaka Adhyayana.	Parveen Kumar Vimal	Shimla	1999
16.	Subantaprakaraṇa kā Adhyayana (Pāṇinīya aura Sārasvata Vyākaraṇon ke Pariprekṣya men).	Naresh Chand	Kurukshetra	2000
17.	The Critical Edition of Kāśikā (2.2).	Malhar Arvind Kulkarni	Pune	2000
18.	Shri Harinamamrit Vyākaraṇa Vimarśa.	Sachchidanand Dwivedi	Saurasthra Uni. Rajkot	2000
19.	Amarakoṣa kī Ṭīkāon kā Tulanātmaka Adhyayana.	Prahladh Kumar Mishra	A.P.S. Uni. Rewa	2000
20.	Pāṇinīya Śikṣā kā Vivecanātmaka Adhyayana.	Prabhat Kumar Sharma	Shimla	2000

Subjects on which Research is being Conducted

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21.	Agni, Nārada evam Garuḍa Purāṇon men Nirūpita Vyākaraṇa : Eka Adhyayana (Pāṇinīya Vyākaraṇa ke Pariprekṣya men).	Anju Malik	Kurukshetra
22.	Śukla-Yajurvedīya Vājasaneyī Saṃhitā men Prayukta Strīliṅgavācī Padon kā Viśleṣaṇātmaka Anuśīlana.	Neelam Kumari	Kurukshetra
23.	Aṣṭādhyāyī tathā Sarasvatikaṇṭhābharaṇa ke Kṛdanta Prakaraṇa : Eka Tulanātmaka	Rajinder Singh	Kurukshetra

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	Adhyayana.		
24.	Pañcapadī Uṇādisūtron kā Samīkṣātmaka Adhyayana (Śvetavanavāsī Dvāra Praṇīta Vṛtti ke Āloka men).	Saroj	Kurukshetra
25.	Samkṣiptasāravyākaraṇagata Tiṅantapadastha Sūtra 1-203: Eka Samīkṣātmaka Adhyayana (Pāninīya Vyākaraṇa ke Āloka men).	Saroj Arya	Kurukshetra
26.	Sārasvata Vyākaraṇa aura Pāṇinīya Vyākaraṇa ke Kṛdanta Prakaraṇon kā Tulanātmaka Adhyayana.	Sumitra Devi	Kurukshetra
27.	Saṃkṣiptasāravyākaraṇagata Sandhipada: Eka Samikṣātmaka Adhyayana (Pāṇinīya Vyākaraṇa ke Āloka men).	Swaranjeet Kaur	Kurukshetra
28.	Mugdhabodha Vyākaraṇagata Kāraka aura Samāsa Prakaraṇon kā Samikṣātmaka Adhyayana.	Tersem Kumar	Kurukshetra
29.	Contribution of Vaidyanatha Payagunde to Sanskrit Grammar.	Anirban Dash	Pune
30.	A Study of Rūpasiddhi (Chapter on Sandhi, Kāraka, Taddhita and Kṛt).	Janjing Wichan	Pune
31.	A Comparative Study of Pāṇinian Grammatical Tradition and Three Grammars of Pali.	Mahesh Deokar	Pune
32.	The Secondary Derivatives in the Book of the Aṣṭādhyāyī and their Attention in the Pre-Pāṇinīan Literature.	Satyabhama Puspalak	Pune

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33.	A Critical Edition of Kāśikā (IV)	Sumita Dash	Pune	

X- LITERATURE AND RHETORICS

D.Litt. (Degree Awarded)

1.	Sanskrit Nāṭakon men Bhāratīya Samāja.	Anil Kumar Jha	Skt. Uni. Darbhanga	2000

Subjects on which Research is being Conducted

D.litt.

2.	Sanskrit Śāstron ke Pariprekṣya men Śabda Śaktiyon kā Vivecana.	Vinod Kumar	Kumaun Univ. Nanital

Ph.D./D.Phil. (Degrees Awarded)

4.	Aesthetic Delight in the Dramas of Bhavabhūti.	Anita Aggarwal	Aligarh	1997
5.	Mahākavi Bhāsa Kālīna Bhārata.	Shuchi Kulshreshtha	Bilaspur	1997
6.	Life and Works of Vashakunnam Vasudevan Namoboodiri.	C. Sree Kumaran	Calicut	1997
7.	Pramukha Sanskrit Gadya Kāvyon men Prakṛti Varṇana.	Kanchan Sharma	Panjab Uni. Chandigarh	1997
8.	Bālachandra Sūri's Vasantavilāsa : A Critical Study.	Ramakrishna Timmanna Bhat	Karnatak Uni. Dharwad	1997
9.	Śrīmad-Vidyaraṇyakṛta Jeevana-mukti-viveka kā Ālochanātmaka Adhyayana.	Indira Upadhyaya	Garwal Uni. Rajkot	1997
10.	Shri Dilip Dutt Sharma Viracita Śrī-Pratāpa-Campū Kāvyam : Eka Anuśīlana.	Geeta Verma	G.K. Vishwavidyalaya Haridwar	1997
11.	Dr. Harinarayan Dixit Praṇīta Bhīṣma Charitam Mahākāvya kā Samālocanātmaka Adhyayana.	Harishankar	G.K.Vishwa vidyalaya Hardwar	1997

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12.	Auchitya Siddhānta ke Pariprekṣya mein Naiṣadhīya Caritam kā Adhyayana.	Prerna Kumari	G.K. Vishwa-vidyalaya Hardwar	1997
13.	Sanskrit ke Pramukha Nāṭakon men Dārśanika Tattva.	Shasibhanu	G.K. Vishwa-vidyalya Hardwar	1997
14.	Someshwara Deva Viracita Ullagha Rāghava Ṇāṭaka kā Samīkṣātmaka Adhyayana.	Tarachand	G.K. Vishwa-vidyalya Hardwar	1997
15.	Devī Bhāgavata men Kāvya-Tattva.	Anil Kumar Jha	V.V.I. Hoshiarpur	1997
16.	Śrī Durgā Datta Śāstri Praṇīta Kāvya kā Samīkṣātmaka Adhyayana.	Deen Dayal	V.V.I. Hoshiarpur	1997
17.	Haryana men Racita Sanskrit Padya-kāvya kā Mūlyāṅkana (1967 se Āja taka).	Satyawan	V.V.I. Hoshiarpur	1997
18.	A Critical Study of the Aesthethic Principles of Ācārya Kṣemendra.	Ved Kumari Sharma	Jammu	1997
19.	Sudhi-Sudha-Nidhikṛta Rukmaṇi- Haraṇa Mahākāvya kā Samīkṣātmaka Adhyayana.	Amita Kushwaha	University of Bundelkhand Jhansi	1997
20.	Sthānāṅga Sūtra : Eka Sāṃskṛtika Adhyayana.	Nirmala Chorāria	J. V. B. Institute Ladnun	1997
21.	Padmasundaram Sūriviracitam Śrī Pārśwanāth-Carita-Mahākāvyam : A Study.	Mansangbhai Motibhai Chaudhari	North Gujarat Uni. Patan	1997
22.	Jagannātha Paṇḍita Viracitam Ratimanmatha Nāṭakam : A Study.	Rohit Ramabhai, Ratnabhai	North Gujarat Uni. Patan	1997
23.	Hemchandrachary, Kavi ane Alankarik : Eka Sameekshat-maka Adhyayana.	Shamjibhai, Vaghijibhai Chaudhari	North Gujarat Uni. Patan	1997
24.	Gadadgara Rajaguru's Indebted-	Bipajabala Mohanty	S.J.S.V. Puri	1997

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	ness to Mādhavāchārya in Kalasara.			
25.	Sanskrit kā Aṣṭaka Sāhitya.	Mahesh Chander Sharma	Vikram Uni. Ujjain	1997
26.	Kālidāsa ke Kāvyon men Dharma aur Darśana.	Shiv Kumar Tiwari	B.H.U. Varanasi	1997
27.	A Critical Study of Jayadeva's Play : Prasannarāghava.	Kameswara Sarma	Andhra Uni. Waltair	1997
28.	Śrī Rāma Kīrti Mahākāvya kī Samīkṣā.	Pradhumna Sharma	Skt. Uni. Darbhanga	1998
29.	Śiśupālavadha-Mahākāvyasya Sandeha-viṣauśudhi-vyākhyā-Vaiśiṣṭyaṃ.	Ranjana Kumari	Skt. Uni. Darbanga	1998
30.	Acārya Viśvanāthasya Rasa-siddhāntālocanam.	Vina Kumari	Skt. Uni. Darbhanga	1998
31.	Rūdrayāmalam kā Ālocanātmaka Adhyayana.	Manoj Kumar Rajak	Delhi	1998
32.	Rājaśekhara ke Rūpakon kā Kośīya Adhyayana.	Vinod Kumar Tiwari	R.D.V. Jabalpur	1998
33.	Saṃskṛta Kāvyaśāstra Doṣavimarśaḥ.	Tripurari Pandey	Pune	1998
34.	Vālmīki Kṛta Rāmāyaṇa ke Uttarakāṇḍa tathā Bhava Bhūti Kṛta Uttararāmacarita kā Tulanātmaka Adhyayana.	Kavita Gupta	Garhwal Uni. Srinagar	1998
35.	Kumarasambhavam : Eka Ālocanātmaka Adhyayana.	Farha	Aligarh	1999
36.	Contribution of Andhra to Alaṅkāraśāstra.	V.Srinivasa Acharya	Andhra	1999
37.	Commentaries on Vikramorvaśīyam of Kālidāsa : A Critical Study.	Jayadev Kumar Saha	Baroda	1999
38.	Creative Works of Shankarlal M. Bhatt.	Ranna Pandya	Baroda	1999

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39.	Bhāsa ke Rūpakon kā Śailivaijñānika Adhyayana.	Sangeeta Nema	Barkatullah Uni. Bhopal	1999
40.	Bhāsa ke Rūpakon men Āngikābhinaya.	Ranita Shrivastava	Barkatullah Uni. Bhopal	1999
41.	The Keralite Commentaries on Dhvanyāloka-locana : A Study.	P.P. Khadeija	Calicut	1999
42.	Kundanamālā : A Critical Study.	Kamla Devi	Calicut	1999
43.	Valliparinaya by Bhaskarayajva-A Critical Edition and Study.	M. Visalaksi	Chennai	1999
44.	Kālidāsa Kālīna Samāja evam Saṃskṛti kā Dharmaśāstrīya Vivecana.	Narendra Kumar	Skt. Univ. Darbhanga	1999
45.	Saṅkalpa Sūryodaya: A Critical Study.	R. Lakshmi	Karnatak Uni. Dharwad	1999
46.	The Tragic Consciousness in the Major Sanskrit Dramas: A Study.	Umesh Ganapati Shastri	Karnatak Uni. Dharwad	1999
47.	Bhavabhūti aura Rājaśekhara ke Rāmakathāśrita Nāṭakon kā Tulanātmaka Adhyayana.	Asha Seth	R.D.V. Jabalpur	1999
48.	Tāpasa Vatsarāja evam Swapnavāsavaduttam kā Tulanātmaka Adhyayana.	Vishnu Prasad Pathak	R.D.V. Jabalpur	1999
49.	Rājānaka-Ānanda-Praṇīta Śrīmadbhagavadgītā kī Ānandavardhinī Vyākhya kā Śāstrīya Pariśīlana.	Chandra Kumar Jha	Kurukshetra	1999
50.	Hajārīlāla Vidyālaṅkāra-kṛta Śatakon kā Samālocanātmaka Adhyayana.	Vishwabandhu Kaushik	Kurukshetra	1999
51.	Ācārya Narahari Sarasvatītīrtha Viracita Bālacittānurañjinī Ṭīkā ke Pariprekṣya men Śabda-śaktiyon evam Dhvani Virodhī Maton kā Samīkṣātmaka	Hemalata Pandey	Kumaun Uni. Nainital	1999

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	Adhyayana.			
52.	Abhirāja Rajendera Miśra Praṇīta Mahākāvyon kā Samīkṣātmaka Adhyayana.	Kamal Joshi	Kumaun Uni. Nainital	1999
53.	Śrī Brahmadutta Vāgmi Praṇīta Pārthacaritāmrtam Mahākāvya kā Samīkṣātmaka Adhyayana.	Navin Chander	Kumaun Uni. Nainital	1999
54.	Nalavilāsa of Rāmacandra: A Critical Study.	Devsinh Bhalabhai Rathva	North Gujarat Uni. Patan	1999
55.	Kuntaka and his Art of Literary Criticism.	Bhatra Krishna	Pune	1999
56.	Rasagaṅgādhara : A Critical Study.	Bhagja Dhananjay	Pune	1999
57.	Speaker's Intention and Sanskrit Literary Criticism	Hemlata Pandey	Pune	1999
58.	Comparative Study of Commentaries of Bhavabhūti.	Issei Asizawa	Pune	1999
59.	Abbhidhānappadīpikā : A Study of Text and his Commentary.	M. Nandavansa	Pune	1999
60.	A Critical Study of Prakrit Jaina Hymns.	Rajashri Rajan	Pune	1999
61.	Problems of Textual Criticism in the Dramas of Kālidāsa.	Smriti Halder	Pune	1999
62.	Ancient Indian Myths and Symbols in Pictorial Expression (as Seen from Sanskrit and Allied Literature).	Vidya Kamat	Pune	1999
63.	Vishwambhara Vidyabhūśaṇakṛtasya Śuddhiprakāśasya Samālocanātmaka Adhyayanam.	Rabotra Kumar Rath	J.S.V. Puri	1999

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64.	Subhāṣiton men Samāja : Subhāṣitasaṅgrahon ke Ādhāra Para.	Sushma Pandey	A.P.S. Uni. Rewa	1999
65.	Keralīya Vidvān V. Krishnan Thampy ke Sanskrit Rūpakon kā Sāhityika Adhyayana.	Asha Rani	M.D.U. Rohtak	1999
66.	Literary Study of the Work of Pt. Hazari Lal Sastri.	Surendra Singh	M.D.U. Rohtak	1999
67.	Murārikṛta Anargharāghava Nāṭaka kā Samīkṣātmaka Adhyayana.	Meena Devi	Shimla	1999
68.	Bhāsapraṇīta Rāmakathāśrita Nāṭakon kā Samīkṣātmaka Adhyayana.	Seema Sharma	Shimla	1999
69.	Bhāsaviracita Abhiṣeka Nāṭaka : Eka Adhyayana.	Veena Kumari Sharma	Shimla	1999
70.	Parāśara-Bhatta-Praṇītasya Śrīraṅgrājastavasya Samīkṣātmakāmdhyayanam.	M.T. Alwar	R.S.V. Tirupati	1999
71.	Vāmana-Bhaṭṭasya Granthā nām Samīkṣātmakamadhyayanam.	Suram Sudhakar	R.S.V. Tirupati	1999
72.	Bhavapradyotinyākhyāyāḥ Mahaveeracarita Vyākhyāyaḥ Pāṭhasamīkṣātmakam Sampādanam.	S.L. Bhavanisankara Sarma	R.S.V. Tirupati	1999
73.	Vidyāmādhava Virachitasya Pārvati Rukmiṇīya Kāvyasya Samīkṣātmakam Sampādanam Adhyayanañca.	Thumati Sanjeeva Rao	R.S.V. Tirupati	1999
74.	An Aesthetic Study of Gadyatrayam of Śrī Bhagavadrāmānujācārya.	Veena Arun	Bangalore	2000

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75.	Dr. Darbilal Kothiya kī Sanskrit evam Prakrit Racanaon kā Anuśīlana.	Mahesh Prasad	Barkatullah Uni. Bhopal	2000
76.	Jayodya aura Bṛhattrayī kā Tulanātmaka Anuśīlana.	Savita Jain	Barkatullah Uni. Bhopal	2000
77.	Phonology & Morphology of Gujarati.	Ajaya Savaiya	Baroda	2000
78.	A Study of the Drama of Jagannatha Vallabha with Introduction and Translation.	Rajlaxmi Swain	Utkal Uni. Bhubaneswar	2000
79.	The Comic Element in Sanskrit Drama with Special Reference to Bhaga vadajjukiya and Matta-vilāsa Prahasana.	N.K. Geetha	Calicutt	2000
80.	Application of Principles of Sanskrit Dramaturgy in Mṛcchakaṭika and Mudrā-rākṣasa.	Lashkar Singh	Panjab Uni. Chandigarh	2000
81.	Rāmakathā para Ādhārita Madhyakālīna Sanskrit Nāṭakon kā Nāṭya Śāstrīya Adhyayana.	Saroj Kumari	Panjab Uni. Chandigarh	2000
82.	M.M. Harshnath : Eka Samīkṣātmaka Adhyayana.	Amritnath Jha	Skt. Uni. Darbhanga	2000
83.	Pratīka Nāṭaka Prabodha Chandrodaya kā Pariśīlana.	Anita Jain	Skt. Uni. Darbhanga	2000
84.	Bhāsanāṭakeṣu Rasadṛṣṭyā Nāṭyaśāstrīyadṛṣṭyā ca Vivecanam.	Basukinath Jha	Skt. Uni. Darbhanga	2000
85.	Śivalīlārṇavamahākāvya kā Samālocanātmaka Adhya-yana.	Dinesh Kumar	Skt. Uni. Darbhanga	2000
86.	Bhartṛharinirveda Nāṭaka kā Ālocanātmaka Adhya-	Manoj Nath Jha	Skt. Uni. Darbhanga	2000

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	yana evam Vyākhyā.			
87.	Prācya Pāśchātya Nāṭya-śāstrīya Vicāron kā Tulanātmka Adhyayana.	Pratibha Kumari	Skt. Uni. Darbhanga	2000
88.	Sajjanendra Prayogakal-padrum Kāvya kā Alaṅkāra-śāstrīya Adhyayana.	Rajniti Jha	Skt. Uni. Darbhanga	2000
89.	Kālidāsīya Raghurāmayoḥ Dārśnika Samīkṣā.	Ram Narayan	Skt. Uni. Darbhanga	2000
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	maka Adhyayana.			
99.	Harihara-Kṛta Prabhāvatī Pariṇaya tathā Gokulanāthakṛta Amṛtodaya kā Nāṭyaśāstra kī dṛṣṭi se Tulanātmaka Adhyayana.	Rajender Kumar	G.K. Vishwavidyalaya Hardwar	2000
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104.	Ācārya Narahari Saraswatī Tīrtha Viracita Bāla Cittarañjinī Ṭīkā ke Pariprekṣya men Śabda Śaktiyon evam Dhwani Virodhi Maton kā Samīkṣātmaka Adhyayana.	Hemlata Pandey	Kumaun Uni. Nainital	2000
105.	Kirātārjunīya Mahākāvya kā Manovaijñānika Adhyayana.	Asa Patani	Kumaun Uni. Nainital	2000
106.	Ādhunika Sanskrit Sāhitya men Sītā Carita kā Vikāsa.	Uma Rani	Kumaun Uni. Nainital	2000
107.	Kāvyaprakāśa kī Bālabodhinī Ṭīkā ke Pariprekṣya men Śabda Śaktiyon evam Dhvani-	Vacaspati Shukla	Kumaun Uni. Nainital	2000

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	virodhī Siddhānton kā Vivecana.			
108.	Śrī Vidyānātha Praṇītasya Pratāparūdrayaśobhūṣaṇasya Samīkṣātmakamadhyayanam.	Vinay Kumar	Kumaun Uni, Nainital	2000
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120.	Vṛttakāvya Paramparā ke Sandarbha men Meghadūtam evam Abhinava-Meghadūtam kā Tulnātmaka Adhyayana.	Sampurnanand Upadhyaya	Sagar	2000
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	Saptaśati kā Samālocanātmaka Adhyayana.			
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131.	Caritakāvyas in Modern Sanskrit Literature : A Critical Study.	Purohit Daxa	Baroda
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136.	Kāvyakalānidhi kā Samīkṣātmaka Adhyayana.	Prakash Chand	V.V.B. Hoshiarpur
137.	Sanskrit Vāṅmaya men Svayaṃvara Vivāha : Eka Vivecana.	Seema Rani	V.V.B. Hoshiarpur
138.	Bhavabhūti ke Rūpakon men Śāstrīya Sandarbha.	Dalip Kumar Tripathi	R.D.V. Jabalpur
139.	Paṇḍita Sudhākara Śukla kī Racanāon kā Sāṃskṛtika Anuśīlana.	Jaya Shukla	R.D.V. Jabalpur
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142.	Avatāron kā Udbhava aura Vikāsa - Śrīmad Bhāgavata	Neta Ran Trivati	R.D.V. Jabalpur

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143.	Kauṭilya ke Arthaśāstra men Paryāvaraṇacetanā.	Rajni Tripathi	R.D.V. Jabalpur
144.	Rājaśekhara ke Rūpakon kā Samājaśāstrīya Adhyayana.	Ravindra Nath	R.D.V. Jabalpur
145.	Rājaśekhara kī Kalādṛṣṭi Lalitakalāon ke Viśeṣa Sandarbha men.	Reva Pandey	R.D.V. Jabalpur
146.	Kirātārjunīyam ke Śāstrīya Sandarbha.	Sangeeta Mishra	R.D.V. Jabalpur
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148.	Śaśidhara-Śarmā-viracita Bhuvaneśi-stavaḥ : Eka Samīkṣātmaka Adhyayana.	Anita Rani	Kurukshetra
149.	Mahākavi-Balabhadraprasāda Śāstriviracita Bhāgirathī-darśanam.	Babita	Kurukshetra
150.	Rāmajī Upādhyāya-Viracita Rūpakon kā Nāṭyaśāstrīya Anuśīlana.	Chauturbhuj Sharma	Kurukshetra
151.	Śrīprabhudattasvāmipraṇīta 'Pūrvabhāratam' Mahākāvya: Eka Samīkṣātmaka Adhyayana.	Joginder Singh	Kurukshetra
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153.	Dr. Satyavrataśāstrikṛta Śrī-gurugovindasiṃhacaritam:Eka Samīkṣātmaka Adhyayana.	Kamlesh	Kurukshetra
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157.	Abhidharmakośa : Eka Samīkṣātmaka Adhyayana (Prathama se Tritīya Kośasthāna Paryanta).	Rajeev Kumar	Kurukshetra
158.	Śrīcandrabhānuśāstriviracita Gāṅgeya Mahākāvya kā Sāhityika Adhyayana.	Rothas	Kurukshetra
159.	Mahākavi Vanamālīdasa Śāstrikṛta Śrīkṛṣṇānanda Mahākāvyam : Eka Samīkṣātmaka Adhyayana.	Sweta	Kurukshetra
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161.	Abhirāja Rājendra Miśra Praṇīta Rūpakon kā Samīkṣātmaka Adhyayana.	Anju Joshi	Kumaun University Nainital
162.	Mahākavi Bhāsa ke Mahābhāratāśrita Rūpakon kī Samīkṣā.	Annapurna Mishra	Kumaun University Nainital
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164.	Dr. Satyavrata Praṇīta Śrī Rāmakīrti Mahākāvya kā Samīkṣātmaka Adhyayana.	Bindu Nagi	Kumaun University Nainital
165.	Mahāvīracarita evam Bāla-Rāmāyaṇa kā Samīkṣātmaka Adhyayana.	Deepa Pandey	Kumaun University Naimital

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167.	Mahākavi Viśvanātha Keśava Chatre Praṇīta Subhāṣacaritam evam Paṇḍita Triguṇānanda Śukla Praṇīta Śrī Subhāṣa Caritam kā Samīkṣātmaka Adhyayana.	Krishna Gopal Shrivastava	Kumaun University Nainital
168.	Upaniṣadon men Kāvya-Tattva-Vivecana.	Kusum Lata	Kumaun University Nainital
169.	Rāmacandra Miśra evam Guṇacandra Miśra Praṇīta NāṭyaDarpaṇa kā Samīkṣātmaka Adhyayana.	Laxmi Rani	Kumaun University Nainital
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176.	Mahākavi Aśvaghoṣa viracita Budhacarita Mahākāvya kā Sāṃskṛtika evam Darśanika Vivecana.	Renu Dhyani	Kumaun University Nainital

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201.	Humour in 20th Century Sanskrit Drama..	R.A. Chotalia	Saurashtra Uni. Rajkot
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203.	Bhanudatta : as a Poetician.	Raxa C. Trivedi	Saurashtra Uni. Rajkot
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206.	Kālidāsa Viracita Vikramorvaśīyam kā Samīkṣātmaka Adhyayana.	Murari Lala	Shimla
207.	Bhāsa Viracita Avamāraka - Eka Samīkṣātmaka Adhyayana.	Ramesh Chandra Sharma	Shimla
208.	Mālavikāgnimitram evam Vidyottam Nāṭikā kā Tulnātmaka Adhyayana.	Sarita Singh	Shimla
209.	Satabhusani : A Study.	G. Narayanan	Kerala Uni. Thiruvananthapuram

XI – MISCELLANEOUS

Ph.D./D.Phil. (Degrees Awarded)

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2.	A Study of Certain Yogic Āsanas and Physical Exercises on Selected Coordinative Abilities.	Rajendra Singh	Aligarh	1997
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4.	Kishorāwasthā men Bālaka ke Vyaktitva, Swarūpa ke Vikāsa per Mātā-Pitā kee Abhivṛtti kā Śaharī evam Grāmeeṇa Kshetron men Tulnātmaka Adhyayana.	Dipti Verma	Bilaspur	1997
5.	A Study of Teacher's Attitude Towards Contemporary Socio-political Issues Involving Ethnic and Regional Variables.	H. Lalnunmwali	Jamia Millia Islamia, New Delhi	1997

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6.	A Study of Contemporary Approaches to Value Education and their Effectivness in Promoting Human Value.	R.T. Nanda	Jamia Millia Islamia, New Delhi	1997
7.	Academic Achievement of Female Students in Relation to Home, Health, Social Emotional and Educational Adjustment.	Ramvati Devi	Bihar Uni., Muzafarpur	1997
8.	Baghelkhand evam Chhattis-Garh ke Lokageeton kā Saṅgīta kī Dṛṣṭi se Tulanātmaka Adhyayana.	Neeta Soni	A.P.S. University Rewa	1997
9.	Vindhya Kṣetra ke Sāmājika Jeewan men Bhakti Saṅgīta.	Vidyadhar Sharma	A.P.S. University Rewa	1997
10.	Positive Thinking – An Exploratory Study.	C.T. Ajith Kumar	Uni. of Kerala, Thiruvanantha - puram	1997
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12.	Design and Development of Indian National Information System for Āyurveda.	George P. Joshi	University of Kerala, Thiruv ananthapuram	1997
13.	Rajgarh, Vyavara Jile ki Kanjar Janajati men Aparādha : Eka Samāja-śāstrīya Adhyayana..	R.P. Meena	Vikram Uni. Ujjain	1997
14.	A Comparative Study of Philosophical Foundation of Education : India and West.	K.V.S.N. Murty	Andhra University Waltair	1997
15.	Loka aura Śāstra ke Anta-rāvalambana kā Anuśīlana.	Shaloo Vasishtha	Barkatullah Uni. Bhopal	1999
16.	Bhāratīya Samāja men śūtra-Sāhitya kā Yogadāna.	Bhogendra Jha	Skt. Uni. Darbhanga	1999
17.	A Study of Some Correlates of Interest in Sanskrit.	Shri Govinda Pandey	R.S.V. Tirupati (A.P.)	1999

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18.	Ācārya Vinobābhāve Mahodayasya Sikṣā-darśanam.	M. Jayakrishnan	R.S.V. Tirupati (A.P.)	1999
19.	A Study of Relationship between Certain Psycho–Sociological Factors and Achievement of Teacher-Trainees of Rāshtriya Sanskrit Saṃsthana.	R. Chandra Sekhar	R.S.V. Tirupati (A.P.)	1999
20.	Āyurveda mein Mānavavṛtti Vidhāna: Eka Samīkṣātmaka Adhyayana.	Inder Mohan Jha	Skt. Uni. Darbhanga	2000
21.	Prācīnārvācīna-vyavasthāyāstulanātmakamadhyayanam.	Lalit Kumar Shah	Skt. Uni. Darbhanga	2000
22.	Mānasa Khaṇḍa kā Bhaugolika tathā Sāṃskṛtika evam Dārśanika Vivecana.	Yogendra Prasad Joshi	Kumaun Uni. Nainital	2000
23.	Ādhunika Sanskrit Mahākāvyon men Loka Jīvana.	Amar Nath Yadav	A.P.S. Universiy Rewa	2000
24.	An Evaluative Study of Different Sanskrit Language Teacher's Training Programs.	Ghanshyam Mishra	R.S.V. Tirupati	2000
25.	Development cf Sanskrit Education in Kerala from 1850 to 1950 A.D.: A Survey.	K.R. Harinarayanan	R.S.V. Tirupati	2000
26.	Dikpāla Saṅkalpanā in India and further East.	Anuradha Jamkhedar	S.N.D.T. Women's Uni. Mumbai	
27.	A Comparative Study of Kātantra Vyākaraṇa.	Pooja Sathe	S.N.D.T. Women's Uni. Mumbai	
28.	Sanskrit Sāhitya man Varṇita Go-sevā kā Samīkṣātmaka Adhyayana.	Durgeshvar Datta Tripathi	Kumaun University Nainital	
29.	Ṛṣi Dayānanda kā Śikṣā Darśana.	Rudra Dutt Sharma	Punjabi Uni. Patiala	
30.	Dampatī in the Dharma Śāstra.	Bisvajit Roy	Pune	
32.	A Critical Study of Modern	Lata Deshpande	Pune	

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Sanskrit Dictionaries.

XIIA- PHILOSOPHY AND RELIGION (BUDDHIST)

Ph.D./D.Phil. (Degrees Awarded)

1.	Man in Buddhism : A Comparative Analysis.	A.V. Jayaraman	Annamalai Uni., Annamalai- Nagar	1997
2.	A Study of Certain Concepts of Substantial Existence in Buddhism.	Ikuro Hatori	Pune	2000

Subjects on which Research is being Conducted

Ph.D./D.Phil.

3.	Woman in Buddhism	Raminder Kaur	Chandigarh
4.	Bauddha Nītiśāstra aura uskī Samakālīna Prāsaṅgikatā (Mahatma Buddha ke Naitika Upadeśon ke Viśeṣa Sandarbha men.	A. Karamavir	Kurukshetra
5.	Śrīmadbhagavadgītā ke Paripreksya men Bauddha evam Sikha Siddhānton kā Dārśanika Pariśīlana.	Madhu Sharma	Kurukshetra
6.	Study of Jātakamālā as the Buddhist Narrative Literature.	Chainarong Pharamaha	Pune
7.	Comparative Study of Ten Upaniṣad Bhāṣyas of the five main Ācāryas with Special Reference to Swāmī Vardānanda Bhārti.	Kalyani M. Namjoshi	Pune
8.	Three Catukkas in Abhidhamma (Pali).	Ninkhan P.M. Vichit Pong	Pune
9.	A Study in Early Buddhist Terms.	Shin Togsop	Pune
10.	Aspect of Nālandā in Buddhist Scriptures.	Sun Keun Lee	Pune
11.	Buddhavacana Āni Vipaśyanā Sāhitya : Samālocanātmaka Abhyāsa.	Waghamore Karbhari Satyavan	Pune

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XII B - PHILOSOPHY AND RELIGION (NON-BUDDHIST)

Ph.D./D.Phil. (Degrees Awarded)

1.	Omkār in Hindu Philosophy.	Viswanandham	Andhra Uni. Waltair	1997
2.	Swāmi Dayānanda kā Śikṣā Darśana.	Rudradatta Sharma	Panjab Uni. Chandigarh	1997
3.	Himachali Lokasahitya men Rāma aura Krishna ki Awadhāraṇa.	Archana	Garhwal	1997
4.	Critical Study of Hemacandr-ācārya's Yoga-Śāstra.	Gulabchand Kesharchand Pungaliya	Pune	1997
5.	Vaiṣṇava Stotra Literature in Orissa.	Devendranath Nanda	S.J.S.V. Puri	1997
6.	Hathayoga Pradīpikā : ondu Vimarśātmaka Adhyayana.	P.M. Dinesh	Kuvempu University Shimoga	1997
7.	Humanism in Modern Indian Thought with Special Reference to the Philosophy of Rabindranath Tagore.	Leelavathi	University of Kerala, Thiruv ananthapuram	1997
8.	Humanism of Vivekananda : Some Reflections.	Lekshmi	University of Kerala Thiruv ananthapuram	1997
9.	Bṛhattrayī kā Dārśanika Anuśīlana.	Ulka Namjoshi	Vikram Uni. Ujjain	1997
10.	A Philisophical Study of Sufi Mystics and their Doctrines.	Abdul Rahaman	Andhra Uni. Waltair	1997
11.	Vision of Yogic Unity in Paramahansa Yogananda : A Selective Study.	K.V. Rama Rao	Andhra Uni. Waltair	1997
12.	A Critical Study of Prakarana Texts Attributed to Śrī Śaṅkarācārya.	N.A. Sarvamangala	Banglore	1998
13.	Aspects of Nyāyasudhā	A.P. Vijayendra	Chennai	1998
14.	Advaita and Dvaita	R. Saraswati	Chennai	1998
15.	On Perception.	V.M. Anantha - Naryana.	Chennai	1998

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16.	Pātañjala Yogasūtron para Vyāsa Bhāṣya Vivaraṇam Tīkā kā Adhyayana.	Dev Sharma	Delhi	1998
17.	Ācārya Sarvadeva Sūrī kā Nyāya Vaiśeṣika Prameya Mīmāmsā men Yogadāna.	Dilip Kumar Jha	Delhi	1998
18.	The Concept of the Ultimate Reality in the Philosophies of Rāmānuja and Mādhava : A Comparative Study.	Itu Das	Gauhati	1998
19.	Studies in Nyāya.	G. Pabhaa	Channai	1999
20.	Nāma Siddhānta – Doctrine of the Divine name (Texts, Tradition and Trans-Religions Apporaches).	P. Gopalakrishan	Chennai	1999
21.	Concepts, Contexts and Connotations in the Kṛtis of Śrī Muttuswami Dixit.	R. Asha	Chennai	1999
22.	The Concept of Samānādhikaraṇya – Its Syntactic and Semantic Aspects.	S. Lalitha	Chennai	1999
23.	Studies in Vācaspati Miśra with Special Reference to the Sāṅkhyatattva Kaumudī.	Prabodh Chandra Goswami	Gauhati	1999
24.	Bhojasāgarakṛta Dravyanuyogatarkaṇa kā Samālocanātmaka Adhyayana.	Randhir Singh Kaushik	Kurukshetra	1999
25.	Jaina tathā Sāṅkhya Darśanon men Mukti kī Avadhāraṇā kā Tulanātmaka Adhyayana.	Vinay Gupta	Kurukshetra	1999
26.	Advaita Vedānta va Jaina Darśanagranthamadheel Ekātma Mānava Darśana.	Ram Madhav Vaidya	Nagpur	1999
27.	Vaiṣṇava Dharma ke Paripreksya men Śrīmadbhāgavata kā Viśleṣaṇātmaka Adhyayana.	Bhuwan chandra Pathak	Nainital	1999
28.	Yogasiddhāntacandrikā.	Endo Ko	Pune	1999

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29.	A Critical Study of Brahmasūtraśāṅkarabhāṣya on Sāmaveda Chapter I.	C.J. James	Pune	1999
30.	Parāmarśa in Navya Nyāya.	Krishna Hari Kullkarni	Pune	1999
31.	The Relation of Pratibandhya-Pratibandhaka.	Manish Phansalkar	Pune	1999
32.	Position of Women in Jain Canons (with Special Reference to Jain Śvetāmbara Āṅgas and Mūlasūtras).	Nalini Joshi	Pune	1999
33.	Dṛṣṭi Sṛṣṭivāda : A Study.	Veneemadhav B. Joshi	Pune	1999
34.	A Study on Chidasthimala.	Ashok Kumar Panda	J.S.V. Puri	1999
35.	Aṣṭāṅga Yoga in Rājayoga and Haṭhayoga.	Jagwanti	M.D.U. Rohtak	1999
36.	Śrīmadbhāgavata (Ekādaśa Skandha) tathā Śrīmadbhagavadgītā men Pratipādita Vicāron kā Tulanātmaka Adhyayana.	Jagdish Chander	Shimla	1999
37.	Pātañjala Yogasūtra evam Śrīmadbhagavadgītā kā Tulanātmaka Adhyayana.	Prem Raj Sharma	Shimla	1999
38.	Śrīmadbhāgavate Sāṅkhya-yogāṃśānām Pariśīlanam.	M. Satyanarayana Sastri	R.S.V. Tirupati	1999
39.	A Critical Edition of Vādakalpaka of Śrī Krishna Tātācārya.	J. Seetha Ramanjaneya Prasad	R.S.V. Tirupati	1999
40.	Śrī Rāmāyaṇam : Śrī Sampradāya Samanvayaḥ.	T.P.S. Ramanuja Jain	Andhra Uni. Waltair	1999
41.	Vibhu, Vyāpaka Viṣṇu ke Vividha Nāmon kā Samīkṣātmaka Anuśīlana.	Dibanshu Kumar	V.K.S. University Ara	2000
42.	A Study od Yoga on the Basis of Pātañjala Yogasūtra.	Raman Kumar Sharma	Jammu	2000

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43.	Brahmasākṣātkāra : According to Śrīśaṅkarācārya and Beatific Vision According to St. Thomas Acquinas : A Comparative and Critical Study.	A.P.Francis	S.S. University Kalady	2000
44.	Vidyāraṇya Viracita Anubhūtaprakāśa men Ātmabodha.	Sheveta Sharma	Kurukshetra	2000
45.	Traitavāda Mīmāmsā (Dayānandakṛta Yajurvedabhāṣya ke Viśeṣa Sandarbha men).	Sushma Samuchiwal	Kurukshetra	200
46.	Sāṅkhya Kārikāon kī Tīkāon kā Samīkṣātmaka Adhyayana.	Meera Rautela	Kumaun Uni. Nainital	20
47.	Bhāratīya Āstika Darśanon men Sṛṣṭi Prakriyā : Eka Adhyayana.	Satyapal Singh	Kumaun Uni. Nainital	2000
48.	Bhāratīya Darśanon men Chaitanya aura Sarga kī Samīkṣā : Eka Anuśīlana.	Meena Bahuguna	Garhwal Uni. Srinagar	2000
49.	Pātñjala Rājayoga and Yoga in Upaniṣad : A Comparative Study.	Anuradha P. Oak	Pune	2000
50.	A Comparative Study of the Doctrine of Divinity between the Holy Bhagavadgītā and the Holy Bible.	Bong Tac Kim	Pune	2000
51.	Parāmarśa in Navya Nyāya.	Krishna Hari Kulkarni	Pune	2000
52.	Śaṅkarācāryañcī Bhaktiviṣaya Saṅkalpa.	Rohini Chandra-Kant Mardvagane	Pune	2000
53.	Jīyakappasutta a Bhāṣātīla Piṇḍaisaṇece : Samīkṣātmaka Adhyayana.	Shobha Pungalia	Pune	2000
54.	Nyāya-Dīpikā : A Critical Study.	Wakiryo Itaru	Pune	2000
55.	A Critical Study of the Anubhūti Prakāśa of Śrī	Rekhaben Patel	Saurashtra Uni. Rajkot	2000

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	Vidyāraṇya.			
56.	Swakīya Rachanāsu Abhivyaktam Ādiśaṅkarasya Vyaktittvam (The Personality of Ādiśaṅkara Revealed through his Works.)	E.P. Aravindakshan	R.S.V. Tirupati (A.P.)	2000
57.	Śrī Ballabhācārya ke Puṣṭi Darśana men Kṛpā Tattva : Sanskrit kī Ādhyātmika Cintanadhārā ke Pariprekṣya men : Eka Anuśīlana.	Kalpana Mishra	Vikram Uni. Ujjain	2000

Subjects on which Research is being Conducted

Ph.D./D.Phil.

58.	Philosophical Concept and their Application in Śrīmadbhāgavatam.	Himanshu M. Vaidya	Baroda
59.	Vaiṣṇava Vallabha : A Study.	Nehal Pandya	Baroda
60.	Vipāka-sūtra : Eka Dārśanika Adhyayana.	Mamta Jain	V.V.I. Hoshiarpur
61.	Ācārya Umāswāmi aura unke Tattvārthasūtra kā Anuśīlana.	Manoj Kumar Jain	R.D.V. Jabalpur
62.	Sṛṣṭivikāsa: Upaniṣadon aura Arvinda Darśana ke Viśeṣa Sandarbha men.	Radha Krishna Pandey	R.D.V. Jabalpur
63.	Bhāratīya Yoga Paramparā aura Jñāṇava.	Rajender Kumar Jain	R.D.V. Jabalpur
64.	Yamunācāryakṛta Āgama Prāmāṇyasya Samīkṣaṇam	Savitri Pratap	R.D.V.Jabalpur
65.	Jainakarma Siddhānta men Mārgaṇāyen	Sunita Jain	R.D.V. Jabalpur
66.	Bhagavadgītā Darśana kī Samakālīna Prāsaṅgikatā.	Jodha Ram	Kurukshetra
67.	Navya Bhāratīya Darśana men Dharma kī Avadhāraṇā aura usakā Samakālīna Mahattva (Swami Vivekananda, Mahatma Gandhi, Dr.	Raj Kumar	Kurukshetra

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	S. Radhakrishnan ke Viśeṣa Sandarbha men).		
68.	Ramaṇa Maharṣi kī Ātmā Sambandhī Avadhāraṇā kā Samīkṣātmaka Adhyayana Ramaṇavāṇī ke Viśeṣa Sandarbha men.	Sngeeta Sharma	Kurukshetra
69.	Manusmṛti men Dārśanika Bindu : Eka Adhyayana (Vaidika Darśana ke Viśeṣa Pariprekṣya men).	Satyendra Prakash Arya	Kurukshetra
70.	Bṛhadāraṇyakopaniṣad : Eka Dārśanika Adhyayana.	Yetender Kumar	Kurukshetra
71.	Nirīśvaravādī Darśana kā Tulanātmaka evam Samīkṣātmaka Adhyayana.	Hoshiar Singh Banakoti	Kumaun University Nainital
72.	Bhāratīya Darśana va Pratyakṣa Pramāṇa Mīmāmsā.	Shasi Bala Singh	Kumaun Uni.Nainital
73.	Gītā Rahasya of Tilak : A Critical Study.	Yogesh R. Patel	Saurashtra Uni. Rajkot
74.	Jainism as Presented in Indian Philosophy.	Dibakar Mohanty	Pune
75.	A Critical Study of the Similies in the Brahmasūtra Śāṅkara Bhāṣya.	Ganapati V. Bhat	Pune
76.	Bālamanoramā and Tattva-bodhinī : A Comparative Study.	J. Mishra	Pune
77.	Jaina Dharma ke Navkāra Mantra men ' Ṇamo lī e Savva Sādūṇam' isa Pada kā Smīkṣātmaka Samālocana.	Jain Sadhavi Caritrashila Ji	Pune
78.	Anubhūtaprakāśa : A Critical Study.	Jyotsna Upendra Khare	Pune
79.	Jain Sadhu Ācāryā Dṛṣṭikonātūna Ārāhaṇā Painnaya Granthācā Viśeṣa Abhyāsa.	Kaumudi Sunil Baldota	Pune

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80.	Sākāra, Nirākāra Controversy in Indian Philosophy.	Kithara Yuzen	Pune
81.	Śrīmadādyaśaṅkarācāryāñcyā Mahatvapūrṇa Prakaraṇa Granthāñcā Chikitsaka Adhyayana.	Pauda Swanand C.	Pune

XIII - POSITIVE SCIENCE

Ph.D./D.Phil. (Degrees Awarded)

1.	Ind genous Knowledge System of Tribals for Agricultural Development.	K. Kanagasabapathi	Annamalai Uni. Annamalainagar	1997
2.	Bṛhatsaṃhitā : Critical Study.	P. Manoharan P.	Calicut	1997
3.	Expanding Horizons of Human Rights and Prison Justice in India.	Yadvinder Kaur	Panjab Uni. Chandigarh	1997
4.	Kauṭilīya Arthaśāstra evam Manusmṛti men Nagara-sanniveśa.	Kusum Tiwari	Vikram Uni. Ujjain	1997
5.	Rāmāyaṇādhiṣṭhita Sanskrit Nāṭyakritiche Cikitsaka Abhyāsa	Mrudula Ulhas Naseri	Nagpur	1999
6.	Sanskrit Vāṅmaye Vishishya-Āyurvede Manovijñānasya Samīkṣātmakamdhyayanam.	A.R.V. Murthy	R.S.V. Tirupati	1999
7.	Bhāratīya Jyotiṣa men Trikoṇamitīya Siddhānton kā Adhyayana.	Mithilesh Kumar	Skt. Uni. Darbhanga	2000
8.	Vṛkṣāyurvdīya Sāmagrī kā Eka Adhyayana.	Triloki Nath	Skt. Uni. Darbhanga	2000
9.	Nakṣatra, Rāśi, Grahon kā Svarūpa tathā Mānava Jīvana para unakā Prabhāva.	Ram Narayan Mishra	Skt. Uni. Darbhanga	2000
10.	Jyotiṣaśāstre Santatiyoga Samīkṣaṇam.	K. Narayan	R.S.V. Tirupati	2000

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Subjects on which Research is being Conducted
Ph.D./D.Phil.

11.	Environmental Engineering in Ancient India.	Anandakrishan Kunholathillath	Kalicut
12.	Sanskrit Sources of Kerala's Āyurvediv Tradition.	Ajajith Kumar K.V.	Kalicut
13.	Bṛhatpārāśara Horāśāstra men Pratipādita Grahadaśāphalon kā Tulanātmaka Adhyayana.	Kamaleshvar Tripathi	R.D.V. Jabalpur
14.	Āyurveda evam Śākīya Rasāyanaśāstra kā Tulanātmaka Adhyayana.	Veena Sonakia	R.D.V. Jabalpur
15.	Śrī Jagajjīvana Bhattakṛta Ajitodaya Mahākāvyam : Eka Cikitsaka Adhyayana.	Sujata Amanda Dixit	Pune

XIV – SOCIAL AND ECONOMIC INSTITUTIONS
Ph.D./D.Phil. (Degrees Awarded)

1.	Mogeyar of Malabar: A Study in Interrelationship between Environment Technology, Economy, Polity, Society and Culture.	Elizabeth Zacharih	Calicut	1997
2.	Āja ke Pariveśa men Varṇāśrama Dharma.	Upendra Shah	Skt. Uni. Darbhanga	1997
3.	Communal Crisis in India : A Political Analysis of Remedial Process.	V. Chandrasekhar	Osmania Uni. Hyderabad	1999
4.	The Girl Child Education : A Study of the Girl Child's Schooling, Employment, Earning, Expediture and Constraints and Mother;ś Awareness and Attitudes towards Girl Child Education.	V. Lakshmi Kumari	Osmania Uni. Hyderabad	1997
5.	Nāgariya Saṃyukta Parivāron kā Samājaśāstrīya Adhyayana: Jabalpur Nagar ke 200	Pratibha Srivastava	R.D.V. Jabalpur	1997

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	Parivāron ke Sambandha men.			
6.	Patriarchy, Status of Women and Role of Media : a Study of Media's Role in Cultural Reproduction in India.	Nisha Jain	Jammu	1997
7.	Muslim Mahilāon men Prajananatā kī Vibhinnatāen tathā Pārivārika Ākāra ke Sambandha men Unakā Dṛṣṭikoṇa.	Rehamani Sabiha	University of Bundelkhand Jhansi	1997
8.	Role of Voluntary Organisations in Social Welfare in Haryana.	Raj Kumar	Kurukshetra	1997
9.	Internationalisation of Values Among Women with Regard to Family, Marriage, Education and Employment. A Case Study of Three Universities in Karnataka.	H.S. Krupalani	Kuvempu University Shimoga	1997
10.	Swami Dayanand Saraswati kā Rājanītika Cintana.	Ramila Jain	Vikram Uni. Ujjain	1997

XV – VEDIC STUDIES

Ph.D./D.Phil. (Degrees Awarded)

1.	Śrauta Sacrifices in Kerala.	V. Govindan Namboodiri	Calicut	1997
2.	Vaidika Sāhitya men Paryāvaraṇa Saṃrakṣaṇa : Eka Anuśīlana	Sunil Kumar	Panjab Uni. Chandigarh	1997
3.	Vaidika Śikṣā Vyvasthā.	Babita	G.K. Vishwa vidyalaya Haridwar	1997
4.	Upaniṣadon kā Mana, Śarīra Pakṣa.	Narender Pal Singh	G.K. Vishwa vidyalaya Haridwar	1997
5.	Ācārya Rāmnātha Vedālaṅkāra kā Vyaktitva: Eka Samīkṣā-tmaka Adhyayana.	Shivkumar Sharma	G.K. Vishwa vidyalaya Haridwar	1997

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6.	Upaniṣdon men Varṇita Vibhinna Vidyāon kā Samīkṣātmaka Adhyayana.	Swami Prakash Swarup	G.K. Vishwa vidyalaya Haridwar	1997
7.	Śukla Yajurveda men Darśanika Tattva.	Rajendra Singh	Kurukshetra	1997
8.	Vaidika Saṃhitāon men Mātariśvā : Eka Adhyayana.	Sabra Swami	Kurukshetra	1997
9.	An Upaniṣadic Approach to Education.	K.S. Jayasree	Uni. of Kerala Thiruv ananthapuram	1997
10.	Smṛtiyon men Varṇita Rājadharma kā Tulanātmaka Adhyayana.	Arjun Kumar Jha	Skt. Uni. Darbhanga	1998
11.	Nīlakaṇṭha Vijaya Campū kā Samālocanātmaka Adhyayana.	Manikant Pathak	Skt. Uni. Darbhanga	1998
12.	Vede Manovijñāna Mīmāṃsā.	Rama Kumari	Skt. Uni. Darbhanga	1998
13.	The Dialogue Hymns of the Ṛgveda : A Critical Study.	Anupama Mahanta	Gauhati	1998
14.	Nandī-sūtron kā Jñāna Mīmāṃsātmaka Viśleṣaṇa.	Sadhvi Shrtyshe	J.V.B. Institute Ladnun	1998
15.	Manusmṛti kā Vartamāna Pariprekṣya men Mūlyāṅkana.	Gargi	Garhwal Uni. Srinagar	1998
16.	Ṛgveda men Aṅgirasa Mantron kā Samīkṣātmaka Adhyayana.	Pancam Lal Jharia	R.D.V. Jabalpur	1999
17.	Ṛgveda ke Ṛṣi aur unkā Paurāṇika Adhyayana.	Ved Prakash Mishra	R.D.V. Jabalpur	1999
18.	Code of Conduct in Smṛtis and its Contemporary Relevance.	Renu Gupta	Jammu	1999
19.	Yājñavalkyasmṛti kī Mitākṣarā Ṭīkā kā Samālocanātmaka evam Viśleṣaṇātmaka Vivecana.	Sushma Tripathi	Kumaun Uni. Nainital	1999
20.	Constitution of the Universe in Vedic Literature with	Chandekar Shankar Bhagwat	Pune	1999

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	Special Reference to Śrī Mayānanda Chaitanya.			
21.	The Concept of Time in Vedic Rituals.	Maitreyee Kashinath Ranganekar	Pune	1999
22.	Woman in Smṛti Literature.	Nirmal Kanti Mirbar	Pune	1999
23.	Constitution of the Universe in Vedic Literature.	S.B. Chandekar	Pune	1999
24.	Bhagavadgītā Tīla Upaniṣadānce Ādhāra.	Shubhada Sharadchandra, Koshe	Pune	1999
25.	Verbal Forms in Ṛgveda Maṇḍala VII.	Suvarna S. Sheta	Pune	1999
26.	Sāmaveda men Bhakti kā Svarūpa : Eka Anuśīlana.	Shanti Devi	M.D.U. Rohatak	1999
27.	Ṛgvedīya Uṣasa-sūkton kā Adhyayana.	Devendra Prabha	Shimla	1999
28.	Kṛṣṇa Yajurvedīya Upaniṣad : Eka Adhyayana.	Rakesh Kumar Sharma	Shimla	1999
29.	Āpastamba Gṛhyasūtra : Eka Anuśīlana.	Suresh Kumar	Shimla	1999
30.	A Critical Study of Ṛgvedic Female Deities with Special Reference to Sāyaṇa's Commentary on the Ṛgveda.	Dipti Sarmah	Gauhati	2000
31.	Prof. Vishwanath Vidyalankar ke Vaidika Granthon kā Mūlyāṅkana.	Promila	G.K. Vishwavidyalaya Hardwar	2000
32.	Yajurveda Vāṅgamaya men Paryāvaraṇa.	Sanjay Dev	D.A.V. Indore	2000
33.	Garga Saṃhitā kā Samālocanātmaka Adhyayana.	Deepak Pandey	Kumaun Uni. Nainital	2000
34.	National Sentiment in Smṛti Literature.	Radhakrishan Jakhmola	Saurasthra Uni., Rajkot	2000

Subjects on which Research is being Conducted

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35.	Vājapeya Yāga kā Samīkṣā-	Jagan Nath	V.V. I.

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	tmaka Anuśīlana.	Sharma	Hoshiarpur
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The Institute of Sanskrit and Indological Studies, Kurukshetra University, Kurukshetra, 136 119.

Kurukshetra University established the *'Institute of Indic Studies'* in 1962. **Prācī Jyoti** : the Digest of Indological Studies was incepted in 1963 through this Institute. Its latest combined volume (XXXV-XXXVI) is in your hands. The Digest has, so far, gained a position of an indispensable aid to the researchers, scholars and students alike by virtue of its quality, contents and continuity. The services of the Institute were recognized by the **University Grants Commission** and it was given a new name : **Institute of Sanskrit and Indological Studies** and was expanded as a full fledged Research Department in 1984 by giving generous grants for an independent building, library and academic posts. Thence the Institute never looked back and ventured many research projects. The detail is as the following :-

Collaborative Project : A WORD CONCORDANCE OF MAHĀBHĀRATA

Basic research cards of the word entries with analysis and specifications of the text of *Mahābhārata,* critically edited by the 'Bhandarkar Oriental Research Institute, Pune' have been checked for alphabatization. **'A Word Concordance of Harivamśa'** : The *Khil-Parvan* of *Mahābhārata* and **'A Word Concordance to Ādi Parvan'** have been already published. Next volume **'A Word Concordance to Sbhāparvan'** is under print and Camera-ready copy of **'A Word Concordance to Āraṇyaka-parvan'** is being processed and is to be handed over to the press very shortly. Press copies of **'A Word Concordance to Virāṭ-parvan'** and of **'A Word Concordance to Udyoga-parvan'** have been completed and process for preparing Camera Ready Copies of the same is under action. Press copy of the **'A Word Concordance to Bhīṣma-parvan'** is in progress. The institute intends to publish two parts of the Word Concordance every ensuing year.

All the teachers and the other scholars of the Institute have also undertaken individual short-term research projects approved by the Institute.

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BOOKS RECEIVED

Sr.No.	Name of the Book	Writer/Editor	Publisher
1.	Studies on Indian Culture, Science and Literature.	Prof. K.V. Sarma Ed. by N. Gangadharan *et al.*	Prof. K.V.Sarma Shree Sarada Education Society, Research Centre Adyar, Chennai-60020
2.	Āchārya Hemachandras Kāvyānuśāsana.	Gen.Ed. Jitendra B. Shah Ed.Dr.J.S. Handi	L.D. Institute of Indology, Ahmedabad-380009
3.	The Hāthigumphā Inscription of Khāravela and The Bhabru Edict of Asoka.	Shashi Kant	D.K. Printworld (P) Ltd. New Delhi..
4.	Buddhist Theory of Meaning and Literary Analysis.	Rajnish Kumar Mishra.	D.K. Printworld (P) Ltd. New Delhi..
5.	Indian Mathematics and Astronomy : Some Landmarks.	Dr. S. Balachandra Rao	Jnan Deol Publications Rajajinagar, 11 Stage, 2388, 13th main 'A' Block, Banglore- 560010.
6.	Prakāśavarṣaviracitaḥ Sasārṇavālaṅkāraḥ	Satya Prakash Sharma	Litho Printing Press, Aligarh.
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9.	Spiritual Revolution.	Premananda Deva	Motilal Banarsidass,41 U.A. Bunglow Road, Jawahar Nagar, Delhi-110007.
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12.	Kāśmīra Śivādvaita-vāda kī Mūla Avadhāraṇā.	Navajivan Rastogi	Munshiram Manoharlal Publishers Pvt. Ltd. P.B. 5715., 54 Rani Jhansi Road, New Delhi-110055

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13.	Sign and Structure - Indological Essays.	Rajendran	University of Calicut, Rāṣṭriya Sanskrit Saṃsthāna New Delhi.
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संस्कृत एवं प्राच्यविद्या संस्थान
कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र

प्रकाशनाधीन : महाभारतपदानुक्रमकोष

भारत के अनेक विश्वविद्यालयों एवं शोधसंस्थानों में प्राच्य साहित्य के परिशीलन हेतु किए जाने वाले प्रयासों की उत्तरोत्तर लोकप्रियता को देखते हुए परिशीलकों की सहायता के लिए कोषग्रन्थों एवं विविध ग्रन्थों के पदानुक्रमकोषों का प्रणयन किया जा रहा है । इनमें सबसे महत्त्वपूर्ण प्रयास आचार्य विश्वबन्धु जी का है जिनके अदम्य साहस और अद्भुत श्रमशक्ति के फलस्वरूप होशियारपुर से **वैदिकपदानुक्रमकोष** का सम्पादन हुआ । यह पदानुक्रमकोष शोधार्थियों के लिए वरदान सिद्ध हुआ है और इसकी सहायता से वैदिक साहित्य में प्रतिपादित अनेक विषयों का सफल शोधपरक परिशीलन सम्भव हो पाया । इस पदानुक्रमकोष को भारत में पदानुक्रमकोष–परम्परा का प्रवर्तक माना जा सकता है ।

इसी परम्परा में संस्कृत एवं प्राच्यविद्या संस्थान, कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र ने **महाभारत**, जिसे तत्कालीन भारतीय सभ्यता, संस्कृति एवं साहित्य का विश्वकोष कहा जा सकता है, के पदानुक्रमकोष के सम्पादन का संकल्प लिया । महाभारतकार ने इसके महत्त्व को प्रतिपादित करते हुए स्वयं स्वीकार किया है कि महाभारत में वह समूची सामग्री समग्र रूप में विद्यमान है जो महाभारतेतर ग्रन्थों में आद्यन्त संकलित है । ग्रन्थ के बृहदाकार और इसके पदानुक्रमकोष के सम्पादन में व्यतीत होने वाली समय–सीमाओं का ध्यान रखते हुए इसके सम्पादन के लिए पर्वाश्रित विधा अपनाई गई है । प्रस्तावित पदानुक्रमकोष पन्द्रह खण्डों में प्रकाशित होगा । इसके दो खण्ड प्रकाशित हो चुके हैं । सम्पूर्ण विवरण के लिए साथ में प्रकाशित तालिका देखी जा सकती है । यह पदानुक्रमकोष हरिवंश सहित महाभारत के अन्य पर्वों पर शोधकार्य करने के लिए मुख्य उपकरण सिद्ध होगा । इसके लिए शोधार्थी को आद्यन्त पाठ के लिए समय व्यतीत करने की आवश्यकता नहीं पड़ेगी । वह इसकी सहायता से तत्क्षण ही वाञ्छित सन्दर्भ को ढूँढ पाने में समर्थ हो सकेगा तथा एक ही पद के विविध प्रयोगों से अवगत होने में भी उसे कठिनाई का सामना नहीं करना पड़ेगा ।

इस पदानुक्रमकोष की रचना भण्डारकर प्राच्यविद्या संशोधन मन्दिर, पूना द्वारा आलोचनात्मक पद्धति से सम्पादित महाभारत व हरिवंश के पाठ पर आधारित है, जिसमें प्रत्येक पद को अकारादि क्रम से पूर्णसन्दर्भसहित सूचीबद्ध किया गया है ।

प्राचीन आचार्यों ने समस्त पदराशि को चार वर्गों में विभाजित किया है – नाम, आख्यात, उपसर्ग और निपात । प्रस्तुत पदानुक्रमकोष में पदों को सूचीबद्ध करते समय समस्त पदराशि केवल दो वर्गों में विभक्त हो कर रह गई : नाम (सुबन्त) पद

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और आख्यात (तिङन्त) पद; क्योंकि प्र इत्यादि उपसर्ग धातुओं के साथ संयुक्त रखे गए हैं और ननु इत्यादि निपातों को नामपदों के रूप में परिगणित किया गया है । कुछ स्थलों पर उपसर्ग कर्मप्रवचनीय रूप में भी प्रयुक्त हुए हैं ।

नामपदों को सूचीबद्ध करते समय मूल शब्द की प्रमुख प्रविष्टि की गई है और उसके अधीन विभक्तिक्रम से यथोपलब्ध रूप दिए गए हैं, यथा – अंशुमान्, अंशुमन्तं, अंशुमतः इत्यादि रूपों को 'अंशुमत्' इस मूल शब्द के अन्तर्गत रखा गया है । सम्बोधन रूपों में प्रथमा विभक्ति होने के कारण इनको द्वितीया विभक्ति के रूपों से पहले प्रथमा विभक्ति के रूपों के साथ रखा गया है । नामपदों के अन्तर्गत विशेषण रूप में प्रयुक्त शब्दों को पुँल्लिंग, नपुंसकलिंग और स्त्रीलिंग के क्रम से सूची बद्ध किया गया है ।

अव्यय पदों को सूचीबद्ध करते समय उनके प्रायोगिक रूप को महत्त्व देते हुए उच्चैः, नीचैः, प्रातः इत्यादि रूपों की प्रविष्टि की गई है और उनका उच्चैस्, नीचैस्, प्रातर् इत्यादि मूल रूप कोष्ठक में दिया गया है । तसिल्, शस्, क्त्वा, ल्यप्, तुमुन्, णमुल् इत्यादि प्रत्ययों से निष्पन्न ततः, क्रमशः, गत्वा, आगत्य, गन्तुम्, स्मारं स्मारम् इत्यादि पदों को अव्ययों की श्रेणी में रखा गया है ।

आख्यात (तिङन्त) पदों को सूचीबद्ध करते समय सम्बद्ध धातुरूपों की प्रविष्टि मूल धातु के अन्तर्गत की गई है । मूल धातु के स्वरूप, अर्थ और गण का निर्देष पाणिनीय तन्त्र के अनुसार किया गया है । धातु की रूपावली को भी पाणिनीय तन्त्र के अनुसार लकारक्रम से सूचीबद्ध किया है । डु√कृञ्, टु√नदि इत्यादि धातुओं के आद्य अनुबन्ध को उपेक्षित करते हुए उन्हें क्रमशः कवर्ग और तवर्ग इत्यादि क्रम में सूचीबद्ध किया है । लकारों के बाद क्रमशः कर्मवाच्य, णिजन्त, सन्नन्त इत्यादि रूपों को सूचीबद्ध करके बाद में सोपसर्ग धातुरूप दिए गए हैं । सोपसर्ग धातुओं को मूल धातु के अन्तर्गत ही उपसर्गों के आकारादि क्रम से सूचीबद्ध किया है ।

इस पदानुक्रमकोष के संकलन में सरलता और सुगमता का विशेष ध्यान रखा गया है, जिससे परिशीलकों को वाञ्छित विशिष्ट सन्दर्भों के उद्धरणों के चयन में किसी कठिनाई का सामना न करना पड़े । विश्वास है कि यह पदानुक्रमकोष सभी शोधार्थियों के लिए उपयोगी सिद्ध होगा ।

आकार : **डिमाई/४, डबल कॉलम, मैपलिथो, कपड़े की जिल्द ।**
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महाभारतपदानुक्रमकोष
(प्रकाशनाधीन)

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1.	हरिवंश (खिल) (प्रकाशित)	6083	x+638		1400-00
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